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ABSTRACT

This document contains 5 invited papers, 11 refereed papers, and 3 symposium papers from an adult and continuing education research conference. The invited papers are: "Community and Adult Education: A Conceptual Framework for Theory and Practice" (Gary J. Dean); "Understanding the Control of Learning within Grassroots Initiatives" (Joyce S. McKnight); "Hidden Curricula in Literacy Readers: A Content Analysis" (B. Allan Quigley, Ella Holsinger); "Multicultural Education and Beyond: Expanding Principles of Adult Education To Incorporate Alternative Pedagogies" (Jovita M. Ross-Gordon); "Old Stories/New Voices: Using Oral History in Adult Education Research" (Kimberly A. Townsend). The refereed papers are: "Findings from Four Workplace Literacy Program Evaluation Studies" (Eunice N. Askov, Emory J. Brown); "School Learning and Common Sense: A Learning Dichotomy for Single Welfare Mothers in Welfare-to-Work Programs with Mandated Education" (Irene C. Baird); "Leadership: Do Adult Educators Know the Secret Ingredient?" (Vicki K. Carter, Kimberly A. Townsend); "Regaining and Retaining the Recalcitrant Learner: The New York State Adult Life Management Program" (Trenton R. Ferro); "A Study of Employer Attitudes toward Hiring Individuals Trained through Welfare Training Programs" (Dannielle Gardner); "The Meaning of Failure on NCLEX-RN for Graduate Nurses: Implications for Adult Educators" (Marian C. Hooper); "Researching the Professional Practice Context: The Integrated Practice Perspectives Model" (Gary William Kuhne); "Lifelong Learning and Adult Educators' Beliefs: Implications for Theory and Practice" (Christine Ladley); "Program Planning Models: A Practitioner's Viewpoint" (Roger G. Maclean); "Religious Imagery and the American Association for Adult Education: The Gospel of the AAAE" (Fred Milacci); and "A Case Study of Ethical Dilemmas in Higher Education" (Melissa Ososki). The three symposium papers are: "Protection of Human Subjects: Reasons and Reality" (B. Allan Quigley); "Protection of Human Subjects in Adult Education Research: The Need for Discussion" (Gary J. Dean); and "Ethics in Research and a Code of Ethics for Adult Education: A Case Study" (Patricia Lawler). The invited and refereed papers include abstracts; all papers contain references. (KC)

Proceedings

of the

Pennsylvania Adult and Continuing Education Research Conference

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Edited by
Gary J. Dean and Trenton R. Ferro

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Held at the
Penn State Center for Continuing and Graduate Education
Monroeville, Pennsylvania

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Indiana, Pennsylvania

Introduction

Welcome to the first of what we hope will be an annual event—the Pennsylvania Adult and Continuing Education Research Conference. To the best of our knowledge, this is the only statewide conference dedicated to research in the field of adult education. Its purpose is to provide researchers and practitioners a forum for sharing research findings that focus on the link between research and practice in adult, continuing, and community education.

Students in the Penn State adult education program in Monroeville planted the seed for this conference. They wondered why we couldn't—and how we might—find some avenue that would allow graduate students and practitioners in the field to benefit from the presentations of Pennsylvanians at the 1992 annual international Adult Education Research Conference which was held that year at State College, PA. This inquiry led to the writing of a grant funded by Continuing and Distance Education at The Pennsylvania State University. This grant was to serve as seed money for developing a conference that would accomplish this goal.

At the Midwinter Conference of the Pennsylvania Association of Adult Continuing Education Allan Quigley of Penn State (Monroeville) approached Gary Dean, and then Trenton Ferro, both of Indiana University of Pennsylvania (IUP), to discuss the possibility of a jointly sponsored, statewide conference. Those initial conversations have been followed by numerous consultations which ultimately included a number of participants in the planning process leading up to the event outlined in the program (see pp. iv-vi) and whose content is included in these pages. Those persons, representing IUP, Penn State (Monroeville), Penn State (University Park), and Weidner University, who have contributed by participating on the planning committee, reading papers, editing the proceedings, and contributing in other ways are listed on the next page. Those divisions, colleges, and schools at IUP and Penn State who have supported the conference with generous funding are also greatfully acknowledged.

Good practice both informs, and is informed by, good and relevant research. It is the hope of the planners of this conference that you, the participant, will develop as a practitioner and researcher by learning from, and contributing to, an expanding knowledge and research base, represented in part by the efforts of the contributors included in this volume. We also look forward to your support and involvement in future conferences.

May you grow and benefit from your participation in this conference!

Gary J. Dean and Trenton R. Ferro
Proceedings Editors

Pennsylvania Adult and Continuing Education Research Conference

October 8, 1994

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Pennsylvania Adult and Continuing Education Research Conference

October 8, 1994

Program

8:00- 9:00 a.m.	**Registration**	
9:00- 9:20 a.m.	**Welcome**	Multipurpose Room
	Dr. Patricia Book, Associate Vice-President, Continuing and Distance Education, The Pennsylvania State University	
9:30-10:20 a.m.	**Concurrent Session I (Invited Papers)**	
	Dean, Gary J. "Community and Adult Education: A Conceptual Framework for Theory and Practice"	Room 4
	Ross-Gordon, Jovita M. "Multicultural Education and Beyond: Expanding Principles of Adult Education to Incorporate Alternative Pedagogies"	Room 5
	McKnight, Joyce. "Towards a Substantive Theory of Control of Learning with Grassroots Initiatives"	Room 6
	Townsend, Kimberley. "Old Stories/New Voices: Using Oral History in Adult Education Research"	Room 7
	Quigley, Allan, & Holsinger, Ella. "Hidden Curricula in Literacy Reader Texts: A Content Analysis"	Room 10
10:30-11:20 a.m.	**Concurrent Session II (Refereed Papers)**	
	Askov, Eunice N., & Brown, Emory J. "Research Findings from Workplace Literacy Program Evaluation Studies"	Room 4
	Baird, Irene C. "School Learning and Common Sense: A Learning Dichotomy for Single Welfare Mothers in Welfare-to-Work Programs with Mandated Education"	Room 5

Program (continued)

10:30-11:20 a.m.	**Concurrent Session II Continued (Refereed Papers)**	
	Carter, Vicki K., & Townsend, Kimberly. "Leadership: Do Adult Educators Know the Secret Ingredient?"	Room 6
	Ladley, Christine. "Lifelong Learning and Adult Educators' Beliefs: Implications for Theory and Practice"	Room 7
	Milacci, Fred. "Religion and the American Association for Adult Education: The Gospel of the AAAE"	Room 10
11:20-12:15	**Lunch**	Multipurpose Room
12:15-12:45 p.m.	**Business Meeting**	Multipurpose Room
1:00- 1:30 p.m.	**Keynote Address**	Multipurpose Room
	"Educational Research: You Can't Get There from Here"	
	Dr. Henry C. Johnson, Jr., Professor of Education Division of Education Policy Studies The Pennsylvania State University, University Park	
1:40- 2:15 p.m.	**Poster Session**	Rooms 3, 4, 5, and 12
2:25- 3:15 p.m.	**Concurrent Session III (Refereed Papers)**	
	Ferro, Trenton R. "Regaining and Retaining the Recalcitrant Learner: The New York State Adult Life Management Program"	Room 3
	Gardner, Dannielle. "A Study of Employer Attitudes Toward Hiring Individuals Trained Through Welfare Programs"	Room 4
	Kuhne, Gary W. "Integrated Practice Perspectives (IPP) Model—Researching the Professional Practice Context to Improve Continuing Professional Education Program Planning Efforts"	Room 5
	Maclean, Roger G. "Program Planning Models: A Practitioner's Viewpoint"	Room 6

Program (continued)

2:25- 3:15 p.m. **Concurrent Session III Continued (Refereed Papers)**

Hooper, Marian C. "The Meaning of Failure on NCLEX for Graduate Nurses" — Room 7

Ososki, Melissa. "Andragogy vs. Pedagogy: The Ethical Dilemmas of Teaching Traditional and Non-Traditional Students in the Same Classroom" — Room 10

3:25- 4:15 p.m. **Symposium** — Multipurpose Room

Dean, Gary J., Quigley, Allan, & Lawler, Patricia. "The Protection of Human Subjects: Possibilities and Problems in Adult Education Research"

Keynote Address

"Educational Research: You Can't Get There From Here"

Henry C. Johnson, Jr., Ph.D.
Division of Education Policy Studies
The Pennsylvania State University, University Park

Henry C. Johnson received his A.B. from Canterbury College, a B.D. in Theology from Nashotah House Theological Seminary (Anglican), and his Ph.D. in History and Philosophy of Education from the University of Illinois. He has been engaged professionally in the field of education since 1966, serving from 1971 as Professor in the program in Educational Theory and Policy at the Pennsylvania State University, specializing in the history and philosophy of education. He has held visiting professorships at several other major universities, including the Universities of Illinois and Missouri and the Catholic University of America, where he served for two years as the Eupehemia Lofton Haynes Visiting Professor of Education.

In addition to his work in educational research and teacher education at both the undergraduate and graduate levels, Henry Johnson has also served as consultant and evaluator in educational planning and practice for a large number of school districts and other educational agencies from the elementary level to graduate higher education. In his research, writing, and lecturing he has addressed the nature of teaching and its evaluation, moral development and schooling, religion and education, the nature and function of imagination, and the impact of science on educational theory and practice. He is also examining historically some aspects of the work of the American philosopher Charles S. Peirce. At the international level Henry Johnson has served as lecturer and consultant in Costa Rica and Venezuela and assisted in project development programs in several Central and South American, as well as Carribean, countries.

Proceedings of the

Pennsylvania Adult and Continuing Education Research Conference

October 8, 1994

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PA-ACERC

INVITED PAPERS

Pennsylvania Adult and Continuing
Education Research Conference

October 8, 1994

1994 Pennsylvania Adult & Continuing Education Research Conference

Invited Papers

COMMUNITY AND ADULT EDUCATION: A CONCEPTUAL FRAMEWORK FOR THEORY AND PRACTICE

Gary J. Dean

ABSTRACT: A broad-based definition of community education is proposed based on four common assumptions found among a variety of community education activities. This definiton is compared to definitions of adult educaiton to identify similarities and differences.

RATIONALE

The purpose of this paper is to propose a definition of community education to identify similarities and differences in theory and practice between adult and community education. This paper expands upon the ideas presented in *Community Education: A Conceptual Framework* (Dean, 1993). That paper contained two topics: 1) a definition of community education intended to be broader than traditional definitions of community education based on the public school system, and 2) an exploration of types of community education based on a control-issues/ participation matrix. In this paper, definitions of community and adult education are reviewed and compared to identify the similarities and differences between adult and community education.

The development of community education has been primarily as a field of practice, with little attention being given to the substantial conceptual development of a theoretical base. This lack of theoretical base has led to difficulties in developing a research agenda in community education, in providing substantive discussion regarding directions for the future, and confusion in delineating the relationships between adult and community education as fields of both practice and inquiry.

The practice of community education and adult education have run parallel courses in some ways and divergent courses in others. Adult education has had more concrete and widely accepted definitions proposed than community education but the field still lacks a generally accepted focus or purpose. Recent attempts at definition by Boyd and Apps (1980), Darkenwald and Merriam (1982), and Courtney (1989) have generated much discussion but little unification for the field of adult education. While there is debate as to the meaning of community education, the concept of "community" remains vital in modern society. If adult educators retain a belief in the salience

Gary Dean is Associate Professor and Department Chairperson; Counseling, Adult Education, and Student Affairs; Indiana University of Pennsylvania.

of the concept of community as an important part of adult education, then enhancing communities through education must be an important part of the adult educator's role. Thus, the theory and practice of adult and community education are intertwined.

In this paper three topics are addressed: definitions of community education, definitions of adult education, and comparisons between the two concepts.

COMMUNITY EDUCATION

A primary source of confusion in defining community education is the variety of terms used to describe community-related educational activities. Community education, community school, the learning community, community development, community-based adult education, and community adult education are some of the more common terms which have been used. Defining these terms will help to identify similarities and differences among the concepts and provide a basis for a more encompassing conceptualization of community education. While "community education" as a term has often been co-opted to refer to a specific school-based approach, it would appear, semantically at least, to be a good generic term which embraces the concepts implied in a variety of community educational activities.

A typical definition of community education is provided by Minzey and LaTarte (1972):

> Community education is a philosophical concept which serves the entire community by providing for all of the educational needs of all of its community members. It uses the local school to serve as the catalyst for bringing community resources to bear on community problems in an effort to develop a positive sense of community, improve community living, and develop the community process toward the end of self-actualization. (p. 19)

This definition is typical in that it places the school is at the heart of community education. The community school is often characterized as the ideal vehicle to serve as the catalyst for community education (Decker, 1987).

The learning community is an expression used to describe the dynamics which occur in a community when community education has been successful. According to Decker (1988):

> The learning community is a way of looking at public education as a total community enterprise. It provides a framework for local citizens and a community's schools, agencies, and institutions to become active partners in addressing many of the problems and quality of life concerns prevalent in the community today. (p. xi)

Community development has been defined as "a social process by which human beings can become more competent to live with and gain some control over local aspects of a frustrating

and changing world" (Biddle & Biddle, 1965, p. 78) and as the fostering of democratic participation for the solution of community problems (Jones, 1965). Community-based adult education has its basis in community development and popular education (Hamilton & Cunningham, 1989). This implies education outside of formal educational institutions, often in opposition to them. These concepts—community development and community-based adult education—are not entirely congruent with the concept of community education as defined by Minzey and LaTarte (1972).

Defining the two basic terms in community education—community and education—provides a basis for understanding the other terms and related concepts. Brookfield (1983) notes that the concept of community often takes on almost mythical proportions which makes definition difficult. He states, however, that the most useful notion of community for adult educators is the neighborhood concept. Dean and Dowling (1987) note, however, that community can also be defined more broadly as the extent to which a group of people share a common identity. For example, professional associations or members of an ethnic group scattered over a wide geographic area who maintain close ties could also be characterized as communities.

The nature and purpose of education is just as difficult to define as is the concept of community. Higginbotham (1976) states that education can refer to either process or outcomes. The outcomes of education are often described as skills, knowledge, and attitudes. Bergevin (1967) has noted that the ultimate purpose of adult education should be to enhance the quality of life experienced by individuals while at the same time improving society.

Community educators, community developers, and community-based adult educators may all feel and act as if they are engaged in very different types of activities. Yet, all of these concepts share some common properties which can be identified to form a new, broader definition of community education. This definition has four elements or defining facotrs which can be used to distinguish communty education from other educational activities: 1) community serves as the context for the activity, 2) the goals are to improve the quality of peoples live as well as enhance the community, 3) education is seen as a process as well as an outcome, and 4) education is a central means of achieving the goals of improving the quality of life and enhancing the community.

ADULT EDUCATION

The review of definitions of adult education povided by Courtney (1989) is more than adequate to understand the the changing nature of adult education as well as the areas of agreement and controvery in the field. It is intyeresting to note that many of the definitions emphasize individual learning and accomplishment. Courtney points out that our current understanding of adult education has been heavily influenced by the concept of andragogy as proposed by Knowles (1980). Andragogy relies on humanistic assumptions and emphasizes that adult education primarily serves individual needs as opposed to society's needs.

One of the most influential recent definitions of adult education has been provided by Darkenwald and Merriam (1982): "a process whereby persons whose major social roles are characteristic of adult status undertake systematic and sustained learning activities for the purpose of bringing about changes in knowledge, attitudes, and skills" (p. 9). More recently Courtney (1989) has defined adult education more broadly as "an intervention into the ordinary business of life—an intervention whose immediate goal is change, in knowledge or in competence. An adult educator is one, essentially, who is skilled at making such interventions" (p. 24).

COMPARING ADULT AND COMMUNITY EDUCATION

Adult and community education can be compared using several dimensions: practice, research, perspective, and philosophical bases.

Practice

The first statement in the definition of community education proposed above identifies community as the context in which community education occurs. This context is important as it is the distinguishing feature of community education. Adult education, on the other hand, can occur in many settings, and is often focused on the individual without regard to larger social implications (Courtney, 1989).

Adult education as well as community education occur in both nonformal and formal settings. The terms informal, nonformal, and formal have been used to distinguish among various forms of adult education. Informal has been used to identify individual, incidental learning; nonformal learning has been used to identify learning occurring outside of established systems; and formal learning as that occurring within established systems. These last two concepts provide a way of comparing the practice of community and adult education. The formal settings in which community education occurs are usually public school systems. Examples of community education as a function of the public schools are provided by DeLargy (1989), Decker (1987), and Kowalski and Fallon (1986). Nonformal community education is often neglected by those who write about mainstream (formal) community education. Examples of providers of nonformal communit-based adult education have been identified by Galbraith (1992) as religious institutions, service clubs, voluntary organizations, libraries, museums, and senior citizens organizations.

Many schemes have been developed to identify providers of adult education. Two of these have have been most useful, Schroeder (1970) and Apps (1989). Schroeder proposed that that there are four types of institutions providing adult education: 1) agencies providing adult education as a central function, 2) agencies primarily providing education to youth and providing adult education as a secondary function, 3) agencies established to serve both the educational and noneducation needs in which adult education is an allied function, and 4) agencies which primarily serve a noneducational purpose and in which adult education serves

a supportive function. While the second type in Schroeder's framework addresses some nonformal providers of adult education, adult education occurring outside of formal organizations is not inlcuded.

Apps (1989) has provided a framework based on financial support for adult education: 1) tax supported institutions, 2) nonprofit, self-supporting institutions, 3) for-profit institutions, and 5) nonorganized learning (occurring outside of institutions). This framework has more promise for describing both adult and community education for two reasons. First, it identifies directly, rather and by implication as in Schroeder's framework, who has control of the learning activity, that is, who pays the bills. Second, the inclusion of nonorganized learning activities addresses learning that occurs outside of formal organizations, an omission in Schroeder's model. Apps' model can be compared to the control continuum of the control-issues/participation matrix proposed by Dean (1993). Both models attempt to identify who exercises control over the learning process.

Research

The more focused nature of community education may seem to function as an advantage in developing a coherent philosophical base and resulting platform for practice. It has, however, resulted in a stagnant research base. Research in community education has been almost exclusively practical, being used to evaluate programs or conduct needs assessments. On the other hand, research in adult education has been more dynamic. While adult education research has a history of being practical, that is, stemming from practice and meeting practical needs, there have been developments to expand the research base and applications in recent years (Deshler & Hagen, 1989).

Perspective

Both nonformal and formal forms of learning occur in adult and community education. And, in practice, they may be indistinguishable. From an adult educator's perspective, much of the nonformal forms of community education can be identified as community-based adult education. Formal community education (occurring in the public schools) is often viewed as adult education which fits into Schroeder's' type two category of agencies. From the public school (formal) community educator's perspective, adult education is a field that offers much in the way of ideas and practices which can be applied to the distinct field of practice called community education. The educator conducting nonformal education can align with either, both, or neither field and feel quite comfortable.

Philosophy

Community education has been most closely identified with the writings of John Dewey and the resulting progressive philosophical approach to education (Decker, 1987). Adult education, on the other hand, has had more diverse philosophical bases including the liberal, progressive, behaviorist, humanistic, radical, and analytical approaches (Elias & Merriam, 1980).

The second statement of the definition of community education proposed above is that the goals of community education are to improve the quality of life for individuals as well as enhance the

community. This statement is rooted firmly in the progressive philosophical movement as championed by Lindeman, (1926) and Bergevin (1967). Adult education, on the other hand, has not had a central unifying purpose, like community education. To the extent that there has been some agreement, however, the recent emphasis in American adult education has been on the individual rather than the collective. This emphasis is rooted in humanistic assumptions as opposed to progressive or radical assumptions (Courtney, 1989). While this emphasis in adult education is not exclusive, it is pervasive enough to distinguish most adult from community education activities.

Another point of comparison occurs in the purposes of the two fields. Because, formal (public school) community education has aligned itself almost exclusively with progressive philosophy, a limited notion of practice has resulted. There is little debate among formal community educators regarding either means or ends. This has resulted in a lack of controversy as well as a lack of growth in community education. The limited controversy has lead to lack of debate of basic principles and a lack of new ideas in the field. It has also lead to those engaged in nonformal community education to not identify with the field of community education, despite the similarity of the four common elements of purpose and activity. In effect, many "community educators" are disenfranchised from the field and look to align themselves elsewhere.

The lack of consensus in adult education is associated with a more inclusionary spirit. While at first this may appear to result in less direction, less unified action, and inability to achieve some goals, it has resulted in healthy debate as to means and ends of the field which fosters growth in both theory and practice.

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1994 Pennsylvania Adult & Continuing Education Research Conference

Invited Papers

UNDERSTANDING THE CONTROL OF LEARNING WITHIN GRASSROOTS INITIATIVES

Joyce S. McKnight

ABSTRACT: This paper is a further refinement of an effort to develop a grounded theory of the control of learning processes within grassroots initiatives. Initial findings were reported at the Adult Education Research Conference in Knoxville, Tenn. in May, 1994.

RESEARCH FOCUS

The on-going research discussed here focuses on the control of learning processes within grassroots initiatives, altruistic efforts begun by those in need or those already serving them. Control of learning in grassroots initiatives is conceived as an interactive process among active participants, group as "learning organizations" and outside influences including adult educators.

RESEARCH PROCESS

An on-going process of substantive, grounded theory building has been used based on the methods of Glaser, Strauss, and Corbin (Glasser and Strauss, 1967; Strauss and Corbin, 1990) and the action science methods developed by Argyris et. al. (1985).

The research has involved several phases. In the first phase, an initial framework for understanding the broad phenomenon of learning within grassroots initiatives was developed through personal experience; wide reading in the literature of group dynamics, community development, sociology and learning theory; and exploration of published case studies.

In phase two, several cases were selected for careful study. These included a series of interviews conducted in 1989-90 by Seidel and Thompson which focused on grassroots initiatives in an urban setting as well as several cases with which the author was directly familiar. In these field studies, data was gathered using triangulation. Key sources included: (a) written materials such as official minutes, newspaper articles, scrapbooks, diaries, and journals of participants; (b) in-depth interviews with grassroots initiators; (c) participant observation at most sites; and (d) discussions with colleagues and other grassroots initiators about the significance and validity of the emerging theory. Analysis of the data was conducted using a

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Joyce McKnight is a Doctoral Candidate at The Pennsylvania State University.

cross-case study method to modify the initial orienting theory.

After this "eliminative induction" phase (Miles and Huberman, 1984), a tremendous amount of data on learning within grassroots initiatives was left to be analyzed. The challenge became to define a central theme or "story" that would tie the various findings into a coherent whole. (Strauss and Corbin, 1990.) Several themes seemed possible, but control of learning seemed most likely to generate new directions for adult education research. Many of the case studies found in the initial literature review, several of the Seidel and Thompson interviews, and all of the triangulated field studies were prepared in a standard format and re-coded in light of the central theme of the control of learning.

The concentrated re-coding process involved nineteen cases chosen from about sixty. The cases chosen represented grassroots initiatives in a variety of urban and rural settings. All but one were from the U.S. The cases were chosen because they clearly met the criteria for grassroots initiatives; data available provided a thorough composite picture of group development and the learning processes involved could be clearly discerned.

From this coding and re-coding process, a picture of control of learning processes has emerged which varies according to the type of grassroots initiative studies.

EMERGING FINDINGS

Several general findings about the nature of grassroots initiatives, learning within grassroots initiatives, and control of learning within such initiatives were reported earlier. (McKnight, 1994.) Further insights are reported here.

The Role of "Type"

Grassroots initiatives fall into five distinct structures or social contexts, each with different social functions. These were categorized as self-advocacy, general neighborly affection, focused neighborly affection, common good, and self-help. As the research process evolved it became clear that control of learning varies considerably among these types.

Key Codes

Three or four representative cases were chosen from each type of grassroots initiative for in-depth coding. Each was examined for general sociological characteristics, types of learning evident, and for an understanding of the "central story," the control of learning.

General sociological codes included: the roles of primary and secondary groups in the formation process; the roles of networks and meta-networks; patterns of communication evident; emerging roles; and evidences of power and influence.

Codes for types of learning included: information gathering; instrumental learning; communicative learning including both rational discourse and connected knowing; perspective

transformation; and organizational learning.

Codes for control of learning included: symbolic interactional processes; the group as a "learning entity," leadership/active participation; the role of outside educators; and evidences of Candy's elements of self-direction including: autonomy, autodidaxy, self-management, and the control of instruction.

Emerging Insights

Each of the five types of grassroots initiatives shows somewhat different patterns of sociological development, types of learning, and evidences of control. Analysis is not yet complete, but preliminary findings will be shared here.

Self-advocacy groups are formed to resist a perceived threat or to unite a cause. In general, they arise rapidly, often from primary groups or from small group sponsorship of a mass meeting with follow-up. Many make extensive use of networks and meta-networks in developing strategies and facilitating learning. Successful groups tend to operative from consensus. They often share leadership and expertise.

All types of learning are evident. Information gathering is important in causes with a technical side such as the fight against nuclear dumping. Instrumental learning involves practical "how to's" for example, understanding the social context of the "cause," relevant government structures, and protest strategies and tactics. Connected or consensual communicative learning is used to guide successful groups. Self-advocacy groups show a high degree of perspective transformation. Participants speak with passion about their experiences years after the actual events. Self-advocacy groups are "learning organizations." Individual contributions are tempered by a sense of corporate mission and a tacit understanding of systems.

Contrary to the author's expectation, there seems to be no difference among leaders and active participants in the control of learning. Participants all seem to accept responsibility for sharing knowledge, skills, and insights with the group. Frequently, participants with a special interest in a particular topic are informally "assigned" to research it and bring insights back to the group. Most gladly share this responsibility. There is usually no clear category of "outside educator." Many times intentional educators participate in self-advocacy groups, but most are simply thought of as group members. The most effective bring their skills in education and group facilitation to the table to be shared along with the technical skills of others. All the self-advocacy groups show evidence of group self-direction. They have a sense of autonomy. They are self-teaching. Members constantly seek new insights and share these with others. Learning is self-managed. The group decides what knowledge, skills, or insights are needed and then proceeds to learn. Instruction is controlled by the group. In the relatively few instances where consultants are hired, group consensus clearly controls planning, implementation, and evaluation of learning.

General neighborly affection efforts are found to help the less fortunate, often from the Judeo-Christian tradition of love of God expressed in love of neighbor.

General neighborly affection groups usually form slowly around persons with helping roles in poor neighborhoods or rural communities. A multitude of projects often grow naturally and organically from perceived needs. Groups develop mutually caring relationships and a strong ritual life. Secondary groups are usually tolerant, but were rarely actively supportive. Networking is usually person-to-person as the catalytic leaders "bridge" the gap between the poor neighborhood and outside resources. Patterns of communication tend to be of the "wheel-type" with the catalysts taking responsibility for bringing people and resources together. Successful groups, however, are empowering in the sense that responsibility for the efforts gradually shifted from the initial catalytic leader(s) to community people themselves.

All types of learning are evident in general neighborly affection. However, learning is probably a more organic, less self-conscious activity than in self-advocacy. The pace of general neighborly affection initiatives is generally slow. Much time is spent on learning the needs of the neighborhood, beginning to respond to those needs, and rather slowly developing new directions. Connected learning is very important, especially listening to the needs of community people themselves. Emotional and personal connectedness seem to be key elements. Perspective transformation occurs, but develops slowly. Catalysts develop an identity with the neighborhood while neighborhood people develop a sense of self-worth and efficacy, but such transformation occur over a relatively long period of time.

Control of learning in general neighborly affection is principally a serendipitous process. In the instances studied, the catalyst(s) entered the community as helpers (priests, nuns, physicians, etc.). They spent months or even years getting acquainted and gaining acceptance, often through very direct care for individuals. This credibility led to trust so natural leaders approached them for help with more general community concerns. Learning became a matter of developing information and the connections needed to accomplish community goals. The catalyst(s) often acted as "bridges," bringing information and resources from outside while indigenous leaders brought community resources and insights into local conditions. Thus, control of learning was a shared enterprise. Outside educators played only a peripheral role in general neighborly affection, usually as friends of the catalyst(s). Control of instruction remained with the group.

Focused neighborly affection groups also help the less fortunate, but they tend to concentrate on a single, intense need. They are usually catalyzed by a single individual or core group, often composed of persons with first hand experience of the need addressed. Groups develop strong ties and often have both the strengths and weaknesses of families, with deep commitment and intense conflict sometimes existing side-by-side. Networking and the support of secondary groups is important to the continuation of focused neighborly affection groups and helps new organizations gain credibility, protection, and support.

All types of learning are evident in focused neighborly affection. Groups must learn about the nature of the problem addressed and about existing resources for solving the problem. They must decide upon an approach, and often, must learn practical skills such as fund raising and grant writing to provide project resources. Communicative learning and consensus building are very

important. Perspective transformation and empowerment occurs as participants learn that they can accomplish their goals although disillusionment is also common as participants learn the pitfalls of bureaucracy. Successful groups show evidence of the "learning organization" although many come to this status slowly after painful mistakes.

Control of learning in focused neighborly affection is frequently in the hands of the individual or small group with the initial vision who "weave" together information from many sources. As in the other types discussed, outside educators play a small role in these groups. When they are engaged, they are usually treated as "hirelings" with planning, execution, and evaluation of instruction principally in the hands of the group.

Common good groups are usually formed to meet the needs of a broad cross section of a community. They are usually formed by persons representing the interests of a cross-section of the community and/or existing agencies. Effective common good efforts are based on a sophisticated level of communication skills including active listening, assertiveness, negotiation, conflict resolution, problem solving, and systems thinking. The goal of effective common good efforts is to develop "win-win" situations focused on the population served. Networking is very important in common good efforts and is accomplished through a variety of professional meetings and informal contacts. Successful common good efforts are "professional" in the best sense of the term, based on mutual respect and a sense of intentional cooperation.

All types of learning are evident in common good initiatives, but rational discourse plays a more prominent role than in the other types. Participants seem more likely to participate in a semi-structured point-counterpoint debate, possibly because they feel the need to represent their agencies' needs and viewpoints. Decision making is more likely to be made by formal vote than in other types of initiative. In fact, formality is a general characteristic of common good groups.

In keeping with the formal tone of common good groups, control of learning is also more likely to be in the hands of formal educators or experts. Common good groups seem particularly likely to hire consultants or instructors and to leave the control of instruction in their hands.

Self-help groups are formed by persons with similar needs. They are the least formal of the groups studied. Locally based self-help groups usually develop an informal structure consisting of a core "steering" committee and a larger group of clients or participants. Since self-help groups are often dependent on a few persons, they are sometimes rather fragile, ending if the key persons withdraw their interest. Self-help groups are usually independent of institutional support except for such practical needs as meeting space. Networking consists mostly of contacts with similar groups and word-of-mouth invitations to join.

All types of learning are evident in self-help groups, but perspective transformation for individuals is the goal. Other forms of learning are directed toward this objective.

Control of learning in self-help groups is usually in the hands of a small steering committee

which decides topics for discussion. Meetings themselves are usually based on issues brought forth from the group with very little structure. Outside educators are sometimes sought as speakers and groups often use printed materials for guidance, but control generally remains with the group.

SUMMARY

Control of learning in grassroots initiatives varies among the five types of initiative studied. Self-advocacy groups tend to rely on consensus and shared control with members themselves serving as both teachers and learners. Learning in general neighborly affection is a more tacit process occuring as a natural part of an evolutionary process. In focused neighborly affection learning is more likely to be controlled or at least elaborated by a single catalytic individual who disseminates information to active participants. Common good groups are somewhat likely to use rational discourse to develop agreement and are also somewhat likely to depend upon consultants or formal teachers to structure learning events. In self-help groups, learning is usually controlled by a small committee who determine the subjects to be addressed and facilitate meetings. All types of grassroots initiatives tend to be self-directing in Candy's categories: autonomy, autodidaxy, self-management, and control of instruction.

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HIDDEN CURRICULA IN LITERACY READERS: A CONTENT ANALYSIS

B. Allan Quigley and Ella Holsinger

ABSTRACT: Five widely used literacy series were content analyzed in 1977 by Gerald Coles for references to racism, sexism and socio-economic stereotyping. This study reconstructed the Coles research to examine how these issues were being presented today in widely used literacy readers.

INTRODUCTION

Vallence defines hidden curriculum as "Those non-academic but educationally significant consequences of schooling that occur systematically but are not made explicit at any level of the public rationales for education . . . It refers to the social control of schooling" ((1973, p. 12). Social control through curricula has become a major debate in the educational research (e.g., Apple, 1990), but a review of the adult literacy literature reveals few references to hidden curricula or social control.

If, in literacy education, we asked what is often asked in public education: "How does the educational [e.g., literacy] system function within society? How schools [e.g., literacy programs] . . . fundamentally influence the ideologies, personalities, and needs of students?" (Giroux, 1983, p. 262), we might well be forced to acknowledge that the hegemony of cultural and political reproduction (Bourdieu, 1977; Giroux, 1983, 1984) is shaping more of the ideology in literacy education than we may realize (Gowen, 1992; Stuckey, 1991).

It is the position of this discussion that one focal point for our discussion and our research needs to be that of the textbook—the tool and symbol which is used every day in thousands of literacy classrooms. In fact, after all the rhetoric, the textbook serves as a litmus test of what we are really teaching:

Texts are really messages to and about the future. As part of the curriculum, they participate in no less than the organized knowledge system of society. They participate in creating what a society has recognized as legitimate and truthful. They help set the canons of truthfulness and, as such, also help re-create a major reference point for what knowledge, culture, belief, and morality . . . are. (Apple & Christian-Smith, 1991, p. 4)

This study begins to reveal how hidden curricula appear in our classrooms through the commercial texts we have to choose from. The question arises for the field if we will continue to teach such hidden curricula even as we espouse to students and the public such goals as critical thinking, independence in learners, egalitarian principles, and a more competitive work force.

B. Allan Quigley is Associate Professor and Regional Director of Adult Education, The Pennsylvania State University and Ella Holsinger is a graduate of the M.Ed. program in Adult Education at Penn State.

SOCIAL CONTROL THROUGH HIDDEN CURRICULA

In 1977, Coles reported the findings of a content analysis of five of the most widely used ABE reading series of that time (p. 39): Cambridge Adult Basic Education Series, 1969; Educational Developmental Laboratories, 1966; Mott Basic Language Skills Program, 1965; Steck-Vaughn Company readers, 1974; and Sullivan Associates readers, 1966. He stated, "Thirty stories, representing approximately grades one through three, were randomly selected from each set for a total of 150 stories . . . [These] comprised over 60% of the stories at these beginning levels" (p. 39). He concluded: "We have in these ABE texts . . . political statements about the social relations in society, statements which . . . are predominantly against the interests of adults who use the texts, many of whom are minorities and poor" (p. 52).

Coles categorized these "political statements" into: 1) Sex roles, 2) racial stereotypes, and 3) class differences. The latter he sub-categorized into: 3a) employee-employer characteristics, 3b) attitudes toward agencies of authority and/or hierarchical control, and 3c) problem-solving. In the current study, three of the most widely used series today were analyzed: *Laubach Way to Reading* (Laubach, 1984), *Challenger Adult Reading Series* (Murphy, 1985) and *Reading for Today/Tomorrow* (Steck-Vaughn, 1987). These contain 146 narrative stories from pre-primer to fifth-grade level. Of these, 37 stories (25%) across the three series were randomly selected and analyzed, specifically: *Laubach Skill* books 1,2,3 and 4, *Challenger 1*, *Challenger 3*, and *Reading for Today* books 2,3,4, and 5.

STUDY DESIGN AND METHODOLOGY

To reconstruct the Coles study, two researchers independently read, analyzed, and coded the 37 stories according to standardized criteria and methods (Berelson, 1954). The stories were analyzed in the three broad categories used by Coles. Standard definitions and reference points were applied throughout. Few discrepencies occurred between investigators in either study suggesting unambiguous, consistent data. Coles utilized chi-square analysis to test significant difference; this study utilized scissors-sort analysis.

In both, total male and female characters (as well as unidentified) were counted. Occupations, when stated, were ranked and genders were designated to them; story themes were categorized; characters' race was determined where possible through statement in the text, clear implication, or precise illustration.

FINDINGS COMPARED

Overall, Coles found "When story characters, including the majority of white males, are examined in terms of how they perceive themselves qua employees, citizens, and social beings, [they] are overwhelmingly isolated, conformist, uncritical, and frequently filled with self-blame" (p. 49). He adds: "Through thick and thin, they adhere to implicit or explicit beliefs that agencies of authority and hierarchical control are working in harmony with them"; adding, "when problems arise they have their own individual fortitude to rely on (or in the case of women, that of their men)" (pp. 49-50).

Gender Issues

In the representation of the sexes, "Enumeration of occupations showed that 106 males were engaged in 73 different occupations, from truck driving to medicene. In contrast, 39 females were engaged in 11 occupations; however, 19 (almost one-half . . .) worked as housewives" (p. 42). "Women managed little and owned nothing; on the other hand, men, while holding a large

number of unskilled jobs, were the predominent occupants of skilled, managerial, and ownership positions" (p. 42). Men were depicted as being rational and competent—women were often portrayed as "imbecilic" (p.49), as follows:

> Ann suddenly awakes Jack, who is napping, to tell him the apartment is burning. He calls the fire department while Ann rushes around to save things. The firemen arrive and discover a burning chicken Ann left on the stove. Ann blushes 'red as a rose. (Sullivan Associates cited in Coles)

In the current study, 26 female characters (out of 56) had an occupation stated. Of these, eight (12.5%) were engaged in domestic roles and were typically depicted in blissful terms, such as Judy, homemaker:

> Judy hugged and kissed him. She hugged her two boys. "These are my jewels, Lewis," shesaid, "you and the boys are my jewels. I am a happy wife and mother. We are rich, not poor." (Laubach Skill Book *4*, p. 30)

Today, even in the depiction of cooking, cleaning or mending, only in six of the 37 stories were women entirely capable of the job. Of the non-homemakers, 15 of 26 held subordinate/labor roles such as store clerk and secretary. *Reading for Today* revealed five of ten in subordinate roles (50%); *Laubach* five of 16 (31.3%); while *Challenger*, with no specific subordinate roles for working women, portrayed women such as "Ginger" as follows: "I'm studying up on yoga," said Jerome. "Yoga. Isn't that something you eat?" asked Ginger (*Challenger*, p.18). Only eight (of 26 women, 30.7%) were in managerial/professional: Two teachers, four librarians, and one a nurse—each classically stereotypical.

Race Issues

In the Coles study, Black and Hispanic characters comprised 13% of the characters. Minority male characters were depicted positively only when they dominated minority females: "Carmen (a hot-tempered Hispanic) is jealous and angry because she thinks Miguel, her boy friend, went out dancing after work instead of seeing her" (*Educational...*, cited in Coles, 1977). It takes [White] Roger, not Miguel to "calm her down." "Blacks displayed strength and heroism in three stories, but two of the three did so as boxers" (Coles, p. 44). Of three stories depicting cowardice, two used minorities to play the coward. Thus, in "1977 Literacy Land," rational White males rule; obsequious minority males obey; vacuous White females need help, and minority females need to be controlled since they are irrational.

In the present study, of 65 identifiable by race/ethnicity, a totoal of 25(38%) of the characters were White; 18(28%) Black; 21(32%) Hispanic; and 1(2%) Oriental—an improved ratio over 1977. But now racism is much more subtle. In "A New Start" (*Laubach Skill Book 4*, a young Black youth is tutored by a White professional man who steers the discussion to the assumed Black man's interest in sports (p. 35). In "Who Needs to Read/The Report Card" (*Reading for Today Level 4*), a Black father is forced to admit to his son's White female teacher that he cannot read and requests her help. While Hispanics can be farmers, store clerks, babysitters, and police, only one Black character is given an occupation, that of police officer. White characters were depicted as: Pressroom manager, musician, or doctor. The only White character depicted as a laborer was a happy-go-lucky Irish immigrant—Mike O'Dell (*Reading for Today Level 5*).

Social Class

On the socioeconomic class level, Coles examined characters' uncritical acceptance of employers' attitudes, attitudes toward agencies of authority, and characters' problem solving ability. Concluding: "Employees are overwhelmingly content and uncritical in their jobs" (p.

45) in 26 of 30 stories. Jim, for instance, applies for and gets a stock clerk job and is "'always on time'", "'follows . . . rules'", is "'friendly but does not talk too much'" and "a good, obedient, happy worker" (cited in Coles, p, 45). The notes at the story's end direct the teacher to ask students: "'How do you feel about a person who is always telling bad things about his boss?'"; "'Would you hire that kind of person?'" (Steck-Vaughn, cited in Coles, p. 45). In only four stories were employees even mildly critical—traits shown as blaming the victim, "'failings,'" (p. 45) for which the misguided employees later suffered. Not surprisingly, criticisms of normative organizations, from police to banks "was . . . depicted as an unjustifiable attitude" (p.47). On problem solving, Coles found approximately half of the stories portrayed characters solving problems through isolated individualism. Where problems were mutually solved: "two stories were sexist and only one presented a family as a group" (p. 48).

In the current study, blaming the victim remained part of the "problem solving" process. Twenty-one of the stories involved such problems as romantic squabbles, smoking, unemployment, juvenile delinquency, stress, and robbery. The ten who resolved their own problems did so in total isolation. In only five did the victims of problems turn to organized authorities, going alone, believing authority is always working for their benefit. In "Good Ending" (*Reading for Today, Level 2*), a young man is arrested through a case of mistaken identity. His mother, talking to him on a telephone through the glass partition in a prison visiting room, says, "At times they do arrest people by mistake. The wrong people pay for it. We're with you in this time of trouble. The family will stand by you, Ed." In reply, Ed says: "They'll get the man that looks like me. With luck the man will be arrested and do time for this trouble." His mother says: "This will have a good ending, and you will win." Ed's reply is: "I feel bad about being arrested. But I'll feel good about this man being in the hands of the law. I'll feel good about going home!" (p.57-59).

Employer/Employee Characteristics

Of four current stories with vocational themes, three featured employees who were utterly uncritical. These stories assume employees are basically lazy, comic and/or immature. In one story, Dave wakes up in a bad mood, showing how immaturity can be a worker's downfall.

> "What a day this is going to be!" said a very mad Dave to the cat. "It's no use going out when you get up on thewrong side of the bed." Dave wiped up the jam, kicked the cat outside, went back to bed, and dozed off at once. (*Challenger 1*, p. 25)

In "Tony's Day Off" (*Challenger 3*), employees learn not to goof-off. Tony pretends to be sick and calls off work. He is later caught by his boss while both shop in a men's store. The boss shows how justice befells goof-offs: "You'll have all the time in the world to shop for fancy clothes now . . . declared Mr. Dennis as he poked his head behind the curtain, "you're fired!" (p. 90-91)

DISCUSSION

Graham (1989) warns: "If the authority of the textbook and the knowledge legitimated therein remains unchallenged and taken-for-granted, then what we consider our most enlightened and emancipated teaching strategies may be discovered to have their footing in ideological quicksand" (p.416). The current study suggested that much of the hidden curricula found in 1977 continues in lower quantity but similar ideological quality. Content has shifted away from blatant racism. Sexism and socio-economic stereotyping are blunted. But, throughout Literacy Land, uncritical acceptance of one's place still reigns.

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Invited Papers

MULTICULTURAL EDUCATION AND BEYOND: EXPANDING PRINCIPLES OF ADULT EDUCATION TO INCORPORATE ALTERNATIVE PEDAGOGIES

Jovita M. Ross-Gordon

ABSTRACT: It would seem that adult education has the potential to play a critical role in educating adults for participation in a multicultural democratic society and reconstructing existing social, political and power relations toward the espoused ideals of such a society. Yet, an examination of existing literature raises the question of both our interest in and readiness to play such a role. This presentation will share an emerging framework for a critical multicultural pedagogy. The framework is intended to assist adult educators in interrogating existing assumptions and practices within adult classrooms. Finally, the development of such a framework is seen as an important element in the reclaiming of adult education's social reform tradition, if adult educators are to be among the "cultural workers" (Giroux, 1992) involved in the struggle to create an *authentic* pluralistic democracy. Without intending to discount other forms of oppression, this framework emphasizes the intersecting core variables of race, class and gender. Pedagogical models will be examined which emphasize each of these variables, and the elements of a multicultural pedagogy for adults will be suggested.

RELATIONSHIP TO EXISTING THEORY

Discussions of multiculturalism in American adult education can be traced to earlier decades in the work of individuals such as Kallen, credited with coining the term cultural pluralism and Locke, a leader in the intercultural education movement of the 1940s (Banks, 1993). Contemporary treatments of multiculturalism in adult education seem to represent at least two approaches. Some works focus primarily on creating a space for missing voices and histories (Neufeldt & McGee). Other are primarily concerned with how to serve populations that have been marginalized and concomitantly less involved in traditional adult education programs (Ross-Gordon, Martin, & Briscoe, 1990). Some attempt to combine these aims (Cassara, 1990). Although a few authors have attempted to categorize multicultural education as it applies to adult education (Hemphill, 1992), there is not evidence of a significant effort toward developing a theoretical framework for analyzing adult education activities and enterprises relative to the goals of multiculturalism and democratic pluralism. The aim of this paper will be to move in that direction, with a particular effort to develop a framework that is consistent with approaches to multicultural education focused on empowerment, anti-racist pedagogy, or anti-bias education.

Jovita Ross-Gordon is Associate Professor of Adult Education at The Pennsylvania State University.

APPROACHES TO MULTICULTURAL EDUCATION

The reader should be aware that not all multicultural education efforts are consistent in goals and associated practices. There have been a number of efforts to typologize multicultural education. I will first share one of the more commonly cited typologies with descriptions of five approaches to multicultural education . This typology was first presented by Grant and Sleeter in 1989 and modified slightly by Sleeter (1991).

1. *teaching the culturally different*-- efforts to consider learning styles, skill levels and language backgrounds of students in adapting instruction.
2. *human relations* — efforts focusing on sensitivity training as a means to intercultural understanding.
3. *single-group studies* — the history, cultural contributions, and current social agendas of specific groups are studied, with a particular effort to study from the perspective that group members would take.
4. *cultural democracy* — emphasize redesigning classrooms to be less oppressive. The ideals of equal opportunity and cultural pluralism are brought into the classroom.
5. *multicultural and social reconstructionist* -- political participatory skills are introduced into the curriculum, with a focus on all forms of group oppression. While similar to their fourth type, this approach is more action oriented, with strategies including the analysis of student's own experienced social inequalities and exercises which facilitate the practice of democracy in and beyond the school.

While multicultural education has been criticized from the right as well as the left as if it were one monolithic entity, there are clearly philosophical differences reflected in these approaches. To facilitate further analysis of the approaches I offer the following re-categorization of approaches which have been typologized by others.

A. Locus of change

culturally "different" individuals teachers	all individuals	individuals, organizations and society
teaching culturally different (Grant & Sleeter, 1989)	human relations (Grant & Sleeter, 1989)	social reconstructionist (Grant & Sleeter, 1989)
deficit, assimilation (Hemphill, 1992)	multicultural (Hemphill, 1992)	empowerment, anti-bias (Hemphill, 1992)

B. Action-orientation

Emphasis on attitude change (tolerance)	Emphasis on behavioral change of individuals	Emphasis on changes in ways of acting socially
cultural understanding	cultural competence	cultural emancipation and social reconstruction
(McCarthy, 1993)	(McCarthy, 1993)	(McCarthy, 1993)

C. Single-Groups vs. Multiple groups

Specific groups	Learning about multiple groups	Equivalent emphasis on eliminating racism, sexism classism
ethnic studies (Banks, 1993	multi-ethnic education (Banks, 1989)	empowering school culture (Banks, 1993)
single-group studies (Grant & Sleeter, 1989)	human relations (Grant & Sleeter, 1989)	social reconstructionist (Grant & Sleeter, 1989)

Based on current conceptions of adult education which emphasize the critical and transformative dimensions of adult learning, it would seem that those approaches to multicultural education which are likely to provide the best fit with adult education purposes would be those which emphasize an active orientation, suggesting unity of theory and action both at the personal and organizational level. It would also seem that our major interest would be in approaches which do not emphasize the responsibility to change only for those who are "different."

CRITICAL PEDAGOGIES

Although some sources on multicultural education offer some ideas on what might constitute empowerment multicultural education I initiated a broader search, both for theoretical purposes and for a clearer picture of what adult teaching-learning situations might look like under the conditions associated with such multicultural education approaches as "cultural emancipation and social reconstruction." Seeking also to develop a framework that was more deliberately informed by radical theory, it seemed to make sense to move beyond the approaches offered by the dominant discourse on multicultural education, to consider a range of pedagogical theories similarly concerned with issues of race, class and gender. For a definition of critical pedagogy, I refer to Patricia Lather, who defines critical pedagogy as "that which attends to practices of teaching/learning intended to interrupt particular historical, situated systems of oppression, such pedagogies go by many names; Freirean, feminist, anti-racist, radical, empowering, liberation theology) with overlaps and specificities within and between...." (Lather, 1992, pp. 121-122)

In an attempt to map out some of the "overlaps and specificities within and between" several critical pedagogical discourses which I found relevant to this effort, I constructed synopses of both key concepts and advised instructional processes through an inductive analysis of several key sources representing each approach. The four pedagogical discourses I have chosen to focus on and sources consulted are: Afrocentric/ anti-racist (Asante, 1991; Brandt, 1986; King, 1991; Colin & Preciphs, 1991; Giroux, 1992); Black feminist (Brewer, 1993; Collins, 1990; hooks, 1989); critical/liberatory (Giroux, 1984; Mc Laren, 1989; Shor & Freire, 1987); and feminist (Blundell, 1992; Hayes, 1989; Lather, 1992; Schniedewind, 1987; Shrewsbury, 1987). In selecting sources, preference was given to those which clearly speeled our implications for interaction between students and instructors as well as offering some theoretical basis. In selecting discourses on pedagogy my intent was to include discourses giving emphasis to race, class, and gender, either separately or together. Since these pedagogies go by many names, as Lather points out, I make no claim to a flawless categorization of the sources. It should be noted that in some cases I am collapsing (on the basis of critical shared concepts) what may also be considered distinct discourses. I have grouped them according to primary emphasis on each of the core variables of race, class, and gender, with the Black feminist framework most explicitly reflecting the integration of all three variables. It should be noted that in some cases I am collapsing (on the basis of critical shared concepts) what may also be considered distinct discourses. I will briefly summarize my interpretation of both commonalities and distinctive elements of the four approaches.

Conceptual Similarities and Differences

All four approaches appear to share several conceptual similarities. These include: (1) emphasis on the deconstruction of hegemonic knowledge and structures, (2) goals for the emancipation of learners, and (3) denial of claims to political neutrality for any form of education. At the same time, some conceptual distinctions seem to be apparent. For instance, the critical/liberatory pedagogies reviewed give particular attention to the analysis of capitalist economic structures and the analysis of popular culture as a vehicle for informal education. Afrocentric and anti-racist education both place particular emphasis on effects of racism (including its internalized forms) and strategies for its elimination. This conceptual emphasis incorporates terms like "mis-education and "dysconscious racism" to describe ways racism is embedded within knowledge and distorts perception of both dominant and marginalized groups. Feminist pedagogies vary in emphasis, as reflected in the recent tendency to speak of "feminisms." For instance Blundell (1992) notes that while radical feminist approaches may stress patriarchy, Marxist/socialist feminist approaches place significant emphasis on capitalist oppression as well as patriarchy. Black feminist theory is best characterized by its emphasis on the interactive effects of racism, sexism, and classism, with concepts such as "polyrhythmic realities" (Sheared, 1994) used to describe the ways in which each of us holds identities which are multiply situated by race, class, gender, age, ethnic culture, etc.

Commonalities Regarding Educational Practices

The review of the literature described above revealed similarities in suggestions regarding educational practices as well conceptual similarities. All of the pedagogical discourses, as

represented by the selected authors, appeared to stress the following principles:

- actively involve all students; validate and build on the lived experience which students bring
- create a learning environment where students and teachers develop a critical intellect which challenges oppression
- the challenge to oppression should not end at the classroom door

Distinctive Dimensions Related to Educational Practices

The following taxonomy details additional principles which appear to be differentially emphasized within the various discourses analyzed.

sharing of power between students and teacher
    critical/liberatory and
    feminist / Black feminist

call for collaboration among students
    Afro-centric/anti-racist
    feminist/ Black feminist

students play active role in knowledge creation/production
    feminist
    liberatory/critical

holistic approaches / ethic of caring
    feminist/Black feminist

centricity (student's culture must be central, not marginal)
    Afrocentric

emphasis on educating teachers to challenge racism, including own
    anti-racist

RELEVANCE TO ADULT EDUCATION PRACTICE

If we were to develop a composite of the principles for teaching and learning suggested by these critical pedagogies, the list might read as follows:

1. active involvement of learners
2. integration of learner experience
3. power shared with learners
4. teaching practices consistent with espoused support for transformative learning

5. collaboration among students fostered
6. students assisted to understand the processes of knowledge production and to act as knowledge creators
7. developing a critical intellect which challenges all forms of oppression
8. a holistic view of learning, including its affective components
9. placing the culture of the student in a central, rather than a marginal position
10. an emphasis on teacher re-education, whether through preparatory or staff development programs (to increase teacher's awareness of their own biases and help them to lead more democratic learning environments)

Several of these principles are obviously included among principles for teaching and learning advocated in adult education literature. The first three are emphasized almost universally in discussions of adult learning and education, although their implementation may not be as universal. It could be argued that the next three are emphasized within adult education literature to a varying degree, but with probably even less evidence that they are implemented in practice. With regard to principle number seven, I would argue that while we give considerable attention to the development of a critical intellect (particularly in more recent discussions such as those of Brookfield and Mezirow) we rarely focus on the use of this critical intellect to challenge forms of oppression such as racism, sexism, and classism. Finally, I think, we rarely discuss the last three principles as important to our practice. Perhaps this presentation can be helpful in stimulating further discussion of the relevance of these principles to multiculturalism in adult education and of challenges and strategies for their implementation.

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Invited Papers

OLD STORIES/NEW VOICES: USING ORAL HISTORY IN ADULT EDUCATION RESEARCH

Kimberly A. Townsend

ABSTRACT: Oral history is gaining increasing popularity as a research methodology. It is not only a means of uncovering stories not previously documented but an opportunity to retell history from a different perspective—the voices of the participants themselves. The oral history process is demonstrated through the case history of the training program of the Women Airforce Service Pilots (WASPs) of World War II, revealing a unique form of adult education.

INTRODUCTION

The history of adult education has many stories which have yet to be told. In addition, critics of the major annals of adult education history argue that the accounts suffer from race and gender bias. As Hugo (1990) points out "adult education history suffers from gender bias and historians have marginalized or written women out of the historical narrative" (p.1). Furthermore, since traditional historical methods rely on written documentation, the voices of adults who are illiterate, poor, disadvantaged, disabled, or marginalized may not be revealed. Standard historical methods may not adequately capture the implications of adult education on the lives of these individuals and without their personal accounts, the historical lens becomes distorted.

The purpose of this paper is to demonstrate the use of oral history to uncover or retell a story of adult education. This paper begins with a discussion of oral history and the concept of "voice" as described by researchers such Gilligan; Belenky, Clinchy, Goldberger, and Tarule; Offen, Pierson, and Rendall; Gluck and Patai; and Walsh. The second part of the paper uses the research on the training program of the Women Airforce Service Pilots (WASPs) of World War II to provide a practical application of the oral history process.

THE VOICES OF ORAL HISTORY

Oral history is the recording of reminiscences from the perspective of first-hand knowledge. The information is captured through preplanned interviews by an interviewer who is already immersed in the subject area. Oblinger (1978) writes that in the past, oral historians have "almost entirely worked with the well-known and famous, ignoring the recollections of more

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Kimberly Townsend is a Doctoral Candidtate at The Pennsylvania State University.

ordinary people" (p. 1). Today, there are more supporters of a grass-roots approach to oral history.

The need for qualified oral historians will continue to grow. As Wilma Baum (1971) notes, "oral history is especially important because people no longer write the long letters, routine diaries, or careful memos that have always served as the bones of historical research and there are many classes of persons who will not set down in writing the description of their life although they may have a very rich oral tradition and may be able to talk with much color and accuracy about this life" (p. 8). Oral history emphasizes the value of a "person's story to the total context and provides interconnections of apparently unconnected phenomena" (Marshall & Rossman, 1989, p. 97).

The use of oral and life history methodology is increasing in popular literature, such as the work of Studs Terkel; in local communities; and across the social science disciplines (Baum, 1971; Marshall & Rossman, 1989). Anthropologists, sociologists, historians, feminist, and minority researchers are finding the methodology a means of uncovering stories which have not been documented (Offen, Pierson, & Rendall, 1991; Spradley, 1979; Walsh, 1991). Oral history can generate new insights by uncovering an individual's perspective. In addition, it can enable researchers to understand and evaluate societal changes by giving people a voice (Spradley, 1980). Belenky, Clinchy, Goldberger, and Tarule (1986) found that "voice" was more than an academic shorthand for a person's point of view. In their research, they became aware that it applied to many aspects of women's experiences and that the "development of a sense of voice, mind, and self were intricately intertwined" (p. 18). Gilligan (1982) writes that "the way people talk about their lives is of significance and the connections they make reveal the world that they see and in which they act" (p. 2). Oral histories "create the possibility of going beyond the conventional stories . . . to reveal experience in a less culturally edited form" (Anderson & Jack, 1991, p. 24).

It is important in doing oral history to consider the verification of the data. Barzun and Graff (1985) write that the verification of data relies on "attention to detail, common sense reasoning, a developed feel for history and chronology, a familiarity with human behavior, and ever-enlarging stores of information" (p. 112) which will be found in both primary and secondary sources. Oblinger (1990) discusses a variety of techniques to assess accuracy: (a) continuing research into non-oral sources; (b) repeated interviewing; and (c) probing or cross-examination of initial interviews. He points out that these practices enable oral historians to "construct checks on reliability and validity. . . in a way that is impossible for researcher of traditional sources" (p. 3). The review of official documentation, descriptive data, and the retrospective reports allows a triangulation of the data. This process also helps to alleviate the potential problem of the "filtering" and "scripting" of old memories (Campbell, 1990, p. 252). Triangulation of the data will occur throughout the research and analysis process. A major purpose in the triangulation process is to enhance the study's generalizability by using multiple sources of data. By bringing more than one source of data to "bear on a single point. . . the sources will be used to corroborate, elaborate, and illuminate" the research (Marshall & Rossman, 1989). As new information becomes available, it will be analyzed against previous written and oral data. The final phase of

this research will be to give interpretation and coherence to the data through the written report. Barzun and Graff (1985) write "the facts never speak for themselves. They must be marshaled, linked together and given voice" (p. viii). This is where the data takes on a human quality as the stories revealed through oral history are woven with the primary written data. The judgment and interpretation of the researcher are key to the end result and the final report represents the "insight and coherence of a set of facts that requires the skills and imagination of the researcher (Merriam & Simpson, 1984, p. 76). The value of the research ultimately rests on the ability of the researcher to explore, validate, imagine and communicate.

Oral history comes in various forms, most being biographical in nature. However, some projects are episodic, examining a particular historical event while others are sociological in which the social processes of a distinctive population group are studied for a specific period of time (Oblinger, 1978). Because the field of adult education is so broad, there are many opportunities for recording histories which have not been revealed through traditional sources, as well as re-examining stories which can be retold from a new perspective—that of the participants themselves. Oral history will not only fill in the gaps of written documentation, but enable the exploration, from a longitudinal perspective, of the impact of adult education experiences on individual lives. For example, literacy efforts could be recorded from the experience of the learner instead of the instructor or administrator; experiences of Native Americans, with their rich oral history tradition could be included in the annals of adult education from their perspective; and women could be placed at the center stage of their own experiences instead of playing subordinate roles. As Gluck (1982) points out "women's history cannot be understood if we rely on sources that only reflect public behavior or the presumed behavior suggested in prescriptive literature" (p. 92).

A CASE HISTORY OF THE WOMEN AIRFORCE SERVICE PILOTS

From 1942-1944 a controversial training program prepared women to "fly the Army way." But more than the development of cockpit skills is revealed through the voices of the women themselves who tell stories of personal development and a unique culture of women. The purpose of the research was to explore the process of adult education in preparing women to work in the nontraditional field of the armed services, the epitome of a male-dominated organization. Plans for the training of women pilots combined the curriculum of the male cadet pilot program and the rigors of Army discipline. However, planners soon realized that they should have begun by defining what it meant to be a woman pilot. One thousand seventy-four women graduated from the program and flew every type of aircraft the Army Air Force had. Despite their outstanding service, they were disbanded with little more than a thank-you and no military recognition.

This study combined archival research and oral histories. The standard historical methods did not adequately capture the implications of adult education on the lives of these women. While documented sources outlined the details of the training program, it was the oral histories that revealed the long range impact on the lives of these women. The documentation of training

provided aspects of the curriculum, the format, the hours of instruction, the medical research, and the requirements of the program. Through the interviews, the factors which influenced the lives of these women began to emerge. The interviews placed the women at the center of the story. Through their voices, the successes, joys, frustrations, and heartbreaks are revealed. It is essential that these women be heard now because shortly they will not be available to tell their stories. Their stories represent a chapter in adult education history that cannot be told in any other way.

The most challenging part of the process was locating the women. I contacted various veterans organizations thinking that their membership might include the women pilots. What I failed to realize was that since the women did not receive military status until 1977, they were not part of any established veteran's groups. After further inquiry, I found that the WASPs had their own organization which was not only tight-knit, but protective, allowing few outsiders to enter it. My initial contacts with the organization were discouraging. I was not permitted to have access to their membership list which included the addresses. I could not enclose a survey or announcement of my study in their newsletter. In addition, it was clear that I would have to prove myself as a serious researcher in order to gain their confidence. A critical turning point came when I visited the United States Air Force Museum. Quite by accident, I met a WASP who would become my liaison with other women pilots. She not only mailed my surveys to the locations I selected, but included her own personal letter of support. In addition, she enabled me to locate women to interview. The impact of the personal contact was tremendous and all the interviews were initially generated through this single contact which "snowballed" into further sources of information.

I interviewed 22 women pilots, including two trainees who were eliminated from the program. In addition, I interviewed the daughter of a WASP who had recently died. She provided a different yet valuable perspective. The overall impression of the participants was their enthusiasm and a strong belief that they had made history and wanted that history to be told. Despite their enthusiasm to tell their own stories, they seemed to be as interested in me as I was in them. Each interview began by my giving them background about myself as a researcher, writer, and more importantly to them, a member of the military. I consider this time critical to the tone of the rest of the interview. In addition to explaining my background, during the pre - interview session I informed the interviewee of the following: (1) the purpose and procedures of oral history in general and the anticipated uses of the research; (2) their rights in the oral history process; (3) the purpose of their signature regarding the restriction of data; and (4) the confidentiality of the interview.

I used an interview guide which served as a basic checklist of the issues I wanted to explore. The semi-structured interview format provided organization and consistency yet also allowed spontaneity. There were times which I struggled to keep them on track. That, and my own desire to provide input proved the most difficult aspects of the interview process. No one objected to my use of a tape recorder which became critical since I was soon well-absorbed into the interview and would have been too distracted to take thorough notes. In addition, the recording provided a verbatim account. I made detailed notes of the interview setting and a description of the women

which was invaluable as I later matched names to the photographs I took at each interview. Some of the women did not want to be interviewed alone. Consequently, some were interviewed in groups of two or three. This made an interesting comparison. The women I interviewed individually provided more depth but the group interviews resulted in more breadth as the women played off of each other. Their interaction appeared to increase spontaneity and increase their involvement in the interview. I followed-up each interview with a written thanks. I initially did this out of courtesy for their efforts. But the result was that it helped me maintain contact with the women, many of whom continue to write and call. They seem to be as grateful as I am to have someone truly interested in them.

I transcribed the recordings myself as soon as possible after the interviews. Although time consuming, I heard new information, inflections I had missed, and pauses that were more important than I first realized. In addition, I learned about myself as an interviewer which helped me improve my skills with each interview. Individual transcriptions were placed in separate folders which included the following: (1) a table of contents with page numbers of the transcription; (2) notation of the metered numbers corresponding to the subject matter of the tape; (3) a profile description of the interviewee; (4) a description of the interview setting, including time and place; (5) my notes and observations as the interviewer. Release forms with signatures were kept in a separate folder to protect interviewee anonymity.

A key aspect of this study was the management of the data. Prior to gathering data, I prepared a preliminary list of categories. This list was expanded to include additional categories as needed. The data was transferred to note cards in the appropriate categories. As I developed the note cards of data, the interviews, and written documentation began to weave together with emerging themes and corroborated information. Additional information from the tape recordings of three instructors and townspeople provided new perspectives to round out the story. Newspapers written during training and personal letters to friends and family helped me create a context for the research. The review of both primary and secondary sources was on-going as I searched for missing information and pulled the pieces of the puzzle together.

I see the following as important factors in doing oral history based on my experience with this research, I learned the following lessons:

1. A personal contact is extremely important as a link with potential interviewees.

2. A sense of reciprocity is gained when interviewers share information about their own background which is applicable to the study.
3. Surveys are useful for gaining additional information and locating potential interviewees.

4. Reviewing and transcribing the tape recordings should be done as soon as possible after the interview.
5. Continual review of secondary sources provides new insights and helps to corroborate the data

6. Follow-up with the interview is important to keep the communication open for future questions and assistance.

7. With the amount of data generated through transcriptions, as well as documented sources, the organization and management of the data is essential. Taking photos of the women and writing brief descriptions of the interview setting helped in keeping track of the interviews.

CONCLUSION

Historical research is the most effective method for understanding practice according to adult education historian Robert Carlson (Merriam & Simpson, 1984). It gives the perspective that "lets us determine where we have come from, where we appear to be going, and how we might influence events in a humane direction" (p. 70). Oral history can provide a more complete history and a more human one. For the field of adult education, oral history can lead to new discoveries, provide an opportunity for critical analysis, allow the retelling of old stories with new voices, and reveal the voices of adults who have been silent of silenced to long.

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REFEREED PAPERS

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Refereed Papers

FINDINGS FROM FOUR WORKPLACE LITERACY PROGRAM EVALUATION STUDIES

Eunice N. Askov and Emory J. Brown

ABSTRACT: Similar evaluation strategies were used by two third-party evaluators in four workplace literacy projects funded by the U. S. Department of Education's National Workplace Literacy Program. Focusing primarily on the reaction and basic skills mastery levels of outcomes, the evaluators found similar themes emerging from the four projects. All projects reported significant gains in basic skills mastery using standardized norm-referenced and criterion-referenced tests. Stakeholders in all programs, including students, reported empowerment of students as the major outcome of the workplace literacy programs. Along with increased self-confidence, students became "turned on" to further learning opportunities in both the company and community. This outcome was valued by the organizations which had initially begun the programs in order to improve worker productivity.

INTRODUCTION

Evaluation studies in workplace literacy range from simply gathering student/company reactions to a program, to assessing how much participants learned, to measuring how much students are applying what they learned on the job, to, finally, determining the impact of the training on the organization. The purpose of this paper is to identify the themes which resulted from evaluations of four workplace literacy programs which focused primarily on the first two levels of evaluation—gathering student/company reactions and determining how much participants learned. All programs were evaluated using similar instruments to collect both qualitative and quantitative data (Brown, 1990, 1992; Harlow & Askov, 1994; Planning, Evaluation, and Accountability, 1994). All projects collected substantial qualitative data from various stakeholders at the reaction level of evaluation. Standardized norm-referenced and criterion-referenced tests were used to measure changes in basic literacy skills.

The three organizations in which the four programs were conducted included the Pennsylvania Department of Transportation which had two funded projects (*R.O.A.D. to Success*), Pennsylvania Blue Shield (*Job Linked Skills Program*), and a consortium of community colleges and textile manufacturers led by Piedmont Community College in North Carolina (*Partners for Employees Progress*). All projects were funded by National Workplace Literacy Program of the United States Department of Education. The goal for all projects was to develop a workplace literacy model having a customized basic skills curriculum to increase basic skills required by

Eunice Askov is Director of the Institute for the Study of Adult Literacy, The Pennsylvania State University. Emory Brown is Executive Director of Planning, Evaluation, and Accountability Services, State College, PA.

the industry in which the program was implemented. The target population to be served was adults who could benefit from improved basic skills. The general objective was to improve workplace basic skills of workers as a prerequisite for improvement in productivity.

All projects had multiple stakeholders or partners, including the industry for which the curriculum was developed, adult educators who delivered or taught the curriculum, a college or university which developed the customized curriculum, and in two cases a union. The curricula employed the functional context approach (Sticht, 1987) so that the content of the basic skills instruction related directly to the job requirements. Literacy task analyses led to the development of the curricula which were intended to be job-specific for the targeted industries.

All students were taught at job sites provided by the industry. Workers were given released time to participate. Teaching was done by adult education teachers using both print materials and computer software. Instruction included group and individual methods. The dropout rate was very low in most of the programs.

Evaluation was conducted by an external evaluator who worked closely with the projects stakeholders to collect both formative and summative evaluation data. All partners in each project were involved in designing the evaluation and helping to collect data. In all projects interview surveys were used, both pre and post, to gather reactions to the program from students, teachers, industry trainers, supervisors, and plant managers or CEOs. In all projects customized criterion-referenced tests were developed and administered to assess mastery of job-specific basic skills. In three projects, the Tests of Adult Basic Education (TABE) were administered both pre and post instruction to assess changes in basic skills. In the other project changes in basic skills mastery were measured by the Comprehensive Adult Student Assessment System (CASAS) tests. Quantitative measures of changes in job performance or impact on the organization were not possible to obtain because of time and resource limitations.

WORKPLACE LITERACY EVALUATION OUTCOMES

The major reasons that companies engage in worker education, as identified by Bassi (1992), were to retain workers, prepare them for future training (perhaps necessitated by new technology and reorganization), reduce errors or waste, meet safety or health requirements, and to improve customer relations. In a series of systematic case studies of 72 firms engaged in workplace education, Bassi's survey data cited improvements in productivity, worker morale, and customer satisfaction. She also noted moderate or substantial impacts on workers' self-confidence, mathematics skills, morale, communication on the job, and problem solving.

The most complete discussion of strategies for evaluating workplace literacy programs can be found in the two volumes by Mikulecky & Lloyd (1992, 1993). The authors caution that narrowly developed curricula, focusing only on the exact job tasks that workers must perform, will result in limited transfer back to the job. Other desired outcomes, such as problem solving, critical thinking, team building, and communication, will probably not occur unless they are intention

ally built into a curriculum. They stress the importance of measuring what is being directly taught but also fostered indirectly in evaluation research.

Sperazi, Jurmo, & Rosen (1991) discuss participatory approaches to developing and evaluating workplace literacy programs in the context of Massachusetts' efforts. They stress broadly defined outcomes that include students' personal development as well as job specific outcomes. Participatory approaches tend to yield broader curricula that focus on life skills as well as workplace literacy abilities that are transferable across a number of jobs.

The projects that were evaluated in this study were all job specific but at a mid-level of specificity. In other words, the curricula were not linked specifically to single jobs; workers in similar jobs in perhaps the same department of the industry could all use the same learning materials. The curricula all involved problem solving and critical thinking as well as reading, writing, and math skills. Nevertheless, the guidelines from the U. S. Department of Education stated that the curricula were to be job specific and not generic adult basic education or life skills.

EVALUATION FINDINGS

Pennsylvania Department Of Transportation (2 Projects)

Students improved their basic literacy skills as measured by the TABE and a criterion-referenced test. Attitudes of workers were measured by an interview instrument. Workers became more positive about taking the training, about the print materials used in teaching, the use of the computer, and the methods used in teaching. They felt more positive about being a student and perceived their family as increasing their support for them in this role. Teachers and the computers were perceived to be the most helpful to them in the program. They felt the course improved their basic skills.

Partners and students reported that students improved their self-esteem, computer skills, reading skills, aspirations for more education, relationships with family and fellow workers, and group work and cooperation. Workers who were somewhat hostile toward the program at the beginning became more cooperative and positive in outlook.

All partners had favorable reactions to the program and the progress made. The union acted as an advocate for the program and encouraged commercial drivers to participate. The curriculum developers were satisfied with completing a model curriculum which met the needs of the students. The teachers were satisfied with the large number of workers who increased their basic skills in reading and writing. The Transportation Department saw the major benefit as helping drivers pass the Commercial Driver's License. Workers improved their job performance according to their supervisors.

Pennsylvania Blue Shield

The partnership of the three major organizations was instrumental to the success of the program. Students improved significantly on the TABE and customized criterion-referenced tests.

Students improved their feelings about taking the program, using the computer for learning, and improving job performance. They felt more support from family and fellow workers. Workers changed very little on perceived chances of getting a better job. Students became more objective about the level of their reading and writing skills. They felt they increased problem solving and computer skills.

The primary motive of students was self-improvement in order to get a promotion. They were interested in learning job related skills but also more general basic skills which cut across other sections of the company. They felt they improved in self-confidence and self-esteem. They became more interested in additional educational opportunities, becoming more confident in their ability to learn. They said the class helped with job performance and would recommend it to fellow workers. Several students applied for a promotion because they were more confident. They became more aware of their strengths and weaknesses. Students became more knowledgeable about other parts of the organization. Students developed more favorable attitudes toward the company.

Supervisors supported the program and felt it was successful. They expected students to gain more self-confidence, a more positive attitude, improved attitude toward the company, increased reading skills, improved decision making, and personal improvement. Most were satisfied that expectations had been met. They cited increased writing skills and improved chances of mobility.

All partners felt the program was successful. The major benefit to the students was perceived to be learning basic skills for lifelong learning. Worker productivity in quantity, quality, and reliability will increase in time, according to the company supervisors and managers.

Piedmont Community College

Employees received basic and technical literacy education so they could become more proficient in their current jobs, prepare for job changes, move laterally or upward in the workplace, and/or obtain a high school credential. All stakeholders were unanimous in support of the program. Job related literacy skills improved for a majority of the participants as measured by a standardized test and customized criterion-referenced tests. A majority of the participants increased productivity and quality as reported by supervisors. A significant number improved attendance at work.

Students were positive about the program. Some saw it as a means of advancement in the company and a few saw it as an improvement outside the company. Most were motivated by a desire for self-improvement. They liked the teachers, the individualized instruction and assistance, and the opportunity to use the computer. Most reported using what they learned on the job and at home.

One reported benefit was learning more about the company. They improved their ability to read materials related to their welfare, such as the employee benefits handbook. They appreciated he company's support for the program by allowing them to attend during work time. Most students hoped to get their GED. Most would not have taken adult education courses on their own.

COMMON EVALUATION THEMES

The organizations represented in all projects expressed a high degree of satisfaction with the projects. Primary reasons for satisfaction were perceived accomplishment of their own vested interests. For example, the company perceived improvement in the workforce and personal development of the students. The teachers felt that the students improved their basic literacy skills and the needs of the students were met. The curriculum developers felt the model program was completed as planned, and the content was designed in a functional context for the appropriate organization. Students were generally satisfied with gains in knowledge and skills.

Direct benefits to students as a result of the workplace literacy programs were improved basic skills, including reading, writing, and math, as documented by standardized norm-referenced and criterion-referenced tests. These skills were expected to improve work performance or to be a prerequisite for additional job training.

Job performance as measured by productivity, quality, and safety were reported as being improved although not documented quantitatively. Workers and supervisors cited greater chances of horizontal or vertical mobility in the organization as well as better chances of employment outside. Students reported a better understanding of the workplace organization both within their own unit as well as other parts of the organization. They became more favorable towards the employer primarily because the organization was perceived as being interested in them by providing the opportunity for self-improvement.

The outcome most frequently cited by all stakeholders, however, was the students' empowerment. After participating in the programs students felt that they could ask questions, participate in team meetings, and apply for promotions. Other benefits cited in these evaluation studies were improved problem-solving skills and interpersonal relationships as manifested by improved cooperation on the job and better relations with colleagues. Oral and written communications improved among the students, supervisors, and fellow workers.

As students increased their sense of empowerment, self-esteem, and self-confidence, they became more interested in learning and were motivated to seek more educational opportunities both within and outside the company. As a result of participating in the educational programs, students gained a better understanding of their strengths and weaknesses as learners. They became "turned on" to learning as they had not previously either during formal schooling or on the job.

Students in all programs were unanimously positive about their teachers. Teachers in all programs reported that they experienced some conflict between teaching the job-specific curriculum and an educational program which met the needs and interests of the students. Most tried to find a compromise that incorporated the students' goals, even those that were not work related, into the job specific curriculum. Perhaps it was the teachers' skill that led to the unanticipated gains in empowerment, confidence, problem solving, and communication.

All projects reported support for the students and the program by supervisors, managers, fellow workers, and family members. At the completion of the projects, workers who did not participate expressed an interest in doing so. Hence, the literacy projects developed legitimation by significant others and any negative stigma at the beginning generally became a positive image.

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Refereed Papers

SCHOOL LEARNING AND COMMON SENSE: A LEARNING DICHOTOMY FOR SINGLE WELFARE MOTHERS IN WELFARE-TO-WORK PROGRAMS WITH MANDATED EDUCATION

Irene C. Baird

ABSTRACT: A group of single welfare mothers in a pre-employment program with mandated education distinguished between two kinds of learning: school/book learning and common sense. They associated learning with school, books and teachers but discussed that they learned best by using a hands-on, common sense approach. Their perceptions about learning underscore the need for further exploration of this dichotomy if welfare-to-work programs are to succeed.

INTRODUCTION

The crafters of the Family Support Act of 1988 (FSA), current welfare legislation, assumed a high rate of illiteracy among a rapidly increasing number of dependent single welfare mothers, heads of household. Aware of employers' articulated need for reading, writing, reasoning minimally for current occupations, they mandated the inclusion of basic education with skill training in pre-employment programs. The intent was to prepare women on public assistance for jobs that would lead to self-sufficiency. By October, 1992, each state was to have in operation Job Opportunities and Basic Skills (JOBS) programs, the medium for providing the requisite employment preparation (Institute for Research on Poverty, 1988-1989).

Results from two separate studies on the employment outcomes of JOBS training, one by the Southport Institute for Policy Analysis (SIPA) (Chisman and Woodworth, 1992) and the other by the Manpower Demonstration Research Corporation (MDRC) (Martinson and Friedlander, 1993), concluded that the educational component within JOBS was not achieving its purpose of providing adequate preparation for removing welfare recipients from their dependent status. Given the focus and results of this research, it seemed important to know more about the women who participate in such programs. This study, therefore, chose to explore the perceptions and meaning of learning for a group of single welfare mothers in mandated education within a pre-employment program (Baird, 1994). The intent was to discover how they come "to know" in and outside of school contexts since the literature states that the foundations of learning are established in school (Keddie, 1980; Luttrell, 1993; Westwood, 1980).

One aspect of the analysis of data from this qualitative study centered on the distinction the participants made between school learning and common sense: They identified school, with books and teachers, as where one is taught something; they discussed, however, that they learned best by using a hands-on, common sense approach. These findings are consistent with those of the few adult education researchers who have explored this topic (Fingeret, 1983; Gowen, 1992; Luttrell, 1989).

Luttrell's study addressed the issue in relation to how gender, race and class affect how people

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Irene Baird is Director of the Women's Enrichment Center, The Pennsylvania State University at Harrisburg.

perceive knowledge. In that context she writes of common sense as being experientially based. It does not require training; rather, it has to do with how people handle their problems in their every day lives, how they assess truth on the basis of what they perceive to be true. Common sense, from that perspective, is the ability to learn through family and friends who "know the ropes" and how to deal with the various agencies and bureaucracies in their lives (1989, p. 38).

Fingeret (1983) speaks specifically to the distinction between literate or literature culture and common sense. She does so from a cultural perspective. She writes that literate culture, based on social science studies, is associated with highly educated adults, with a tradition of deductive reasoning, for whom the written word and ideas are divorced from personal interaction. She contrasts that with the use of common sense, using as examples illiterates with a rich oral tradition who seek practical solutions to everyday situations. The social science studies, according to Fingeret (1983), are the basis for the literate culture being the norm, the dominant mode for creating knowledge. She argues that there need not be conflict; rather, the different ways of knowing are appropriate for different situations. As an example, common sense serves to put theory into practice. The problem arises when common sense is considered deficient, when common sense users have not yet learned or internalized the skills for deductive reasoning.

Gowen addresses the same issue in a workplace literacy project. The participants in her study "mapped meaning" onto action rather than words. For them "to know" meant something they comprehended as a result of doing it rather than by listing, describing and talking about it (1992, p. 82). Given the specific employment mandates for single welfare mothers, their definition and distinction of learning underscores the need for further exploration to provide adult educators and planners with insights into how this population perceives learning. Such information could positively influence the outcomes of mandated education within pre-employment programs.

THEORETICAL FRAMEWORK

The sociology of education provided the framework for this study because (1) the purpose of its theories, here consensus and conflict, is to explore how society classifies, transmits and evaluates knowledge and (2) the school along with the family and church are cited as the important institutions involved in the educational process.

The participants in this study were viewed through the lens of conflict theory. As opposed to the consensus theorists who subscribe to equality of opportunity based on norms, values and rules determined by those in power, conflict theorists address the inequalities, exploitation and coercion they believe are perpetuated on lower socioeconomic groups (Jarvis, 1985). They speak to single welfare mothers' realities: the stereotyping and marginalization on the basis of socioeconomic status that could be exacerbated given perceptions of learning which are different from that of what Fingeret (1983) labels the literate culture.

METHODOLOGY

The research was conducted within the qualitative paradigm using in-depth interviews, since the purpose of the study was to understand meanings single welfare mothers attached to learning. One pre-employment program was identified in a medium-sized metropolitan area. Since all the participants in the program met the criterion of being single welfare mothers, heads of household and enrolled in mandated education, sampling size was determined by those who chose to be interviewed. Sixteen agreed to do so. A flexible, open-ended guide served to ensure inclusion of critical questions and allowed for amplification of topics salient to the women. The interviews, each one to one and a half hours long, were taped and transcribed verbatim to provide data copy for analysis. In addition, field notes made immediately after each interview provided information

on reactions to the interview as well as to the time, date and place of the interview.

The review and reflection of the transcribed material identified words and thoughts that became patterns and later categories. Although themes started to emerge during the interviewing process, the next level of analysis involved assessing which ones permeated the different categories and resultant foci. Five major themes were established: (1) the significance of the caring teacher, (2) the importance of matching instruction and an active learning style, (3) the desirability of an environment conducive to learning, (4) the positive perspective of self as person and learner and (5) the identification and distinction between kinds of learning.

DISCUSSION

For the purpose of this paper, discussion will be on the fifth theme, on how sixteen welfare mothers defined and distinguished between kinds of learning. Of the sixteen women, one was Anglo-American, one Puerto Rican and fourteen, African-Americans. Their average age was about thirty and all had at least one child, no more than five. Five were high school graduates, one with honors. Of the eleven who dropped out of school between the eighth and twelfth grades, three had received their GED certification; the others were working towards that goal.

The equivalence of an eighth grade education, determined by testing during an orientation program, was considered minimal for successful pre-employment class completion and employment potential in the machining trade, the vocational skill for which they were being prepared. The program was structured, with requirements for attendance and participation. The participants explained that they were complying because they "wanted to get off welfare." To them, learning meant "bettering" themselves in their preparation for employment and achieving in terms of educational advancement. They referred specifically to conquering math skills which once seemed unattainable or passing GED tests, both of which were identified with schooling. They said they valued school learning with its use of school or "real" books. When asked how they learned best, however, they referred to a hands-on approach, a process of observation and experimentation like that which they associated with common sense. To quote one participant, It's easier for me to learn with someone that will teach me to do it than learning from a book. . .a book has so many words to it and on one subject there can be so many different ways to learn it, and if you don't understand the book to learn, then you'll never get it.
Another participant added that "[you] cannot look at a book for everything. You have to use your head, your knowledge, your common sense."

The women expressed surprise or had difficulty relating the acquisition of skills outside of school to learning. The ability to finally understand and be able to do fractions they seemed to perceive as a more legitimate form of learning than replacing the transmission in a car which several could do. The latter they attributed to using common sense. The same approach applied to home management; if something was not sufficiently cooked you turned up the heat; if something was broken, you either fixed it, turned to someone to fix it or it stayed broken. When queried about how they learned to do some of the fixing, they referred to observation, experimentation or a "fix-it" manual. Considering such manuals as books evoked the same sort of surprise as did equating the acquisition of skills outside of school to learning.

Their program facilitators used a hands-on approach which accomplished several things: It engaged the women in a practical, common sense way to learn the math required for a trade; by demystifying learning and managing it in a non-threatening way, it brought about the acquisition of math concepts once anathema to the participants. This, in turn, provided the tools to make the transition to book learning. One of the participants succinctly summarized the issue and made the connection.

If it's school books and stuff like that, that's learning stuff. All that other things. . .is just common sense [and] a lot of school work is common sense. . .once you know that one plus one equals two, ain't nobody got to tell you, that just comes natural to you. You already know that.

IMPLICATIONS AND RECOMMENDATIONS

The implications for mandated education for single welfare mothers should not present a dichotomy in learning: It should not be a matter of distinguishing between when literate culture, to use Fingeret's (1983) term, and common sense are applicable. The question is how to present learning for the workplace without diminishing or devaluing the kind of learning with which the participants are comfortable. The issue, actually, is a large one: It is one of which kind of learning is valued and which is deligitimized.

Since the rapidly increasing number of single welfare mothers, heads of household, is the focus of current welfare debate, and since President Clinton has indicated his interest in structuring reform on the JOBS model, the issue deserves attention from both researchers and practitioners. There is scant research on how best single welfare mothers learn in order to succeed in their employment preparation. The recommendation for further study in this area is reinforced by several researchers. Gowen (1992), in her workplace literacy study, states that little is known about the meanings women attach to knowledge. Luttrell refers to the paucity of research on adult literacy learners, especially on their perceptions of knowledge and skills. She adds that the theme of her research "reminds us that what is most memorable about school is not what is learned but how we learn" (1992, p. 583).

If learning is to be successful for employment, that is, for job entry, retention and mobility at a wage that eliminates welfare dependence, practitioners need to question their awareness of a possible learning dichotomy as discussed in this paper and how to value and incorporate both ways of "coming to know" in their programs.

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Refereed Papers

LEADERSHIP: DO ADULT EDUCATORS KNOW THE SECRET INGREDIENT?

Vicki K. Carter and Kimberly A. Townsend

ABSTRACT: This study explores the relationship between learning and leading with the premise that learners are and become leaders. The purpose of this paper is to introduce a different view of what it means to be a learner in today's society, and the essential nature of the desire for lifelong learning to leadership roles. By placing the concept of "learnership" at the core of the leadership model, adult educators can be actively involved in the identification and preparation of leaders both within and outside the field.

INTRODUCTION

According to observers of the contemporary scene, we live in a post-industrial age, an information age, a learning society, a knowledge era. We build visions and search for excellence at work, at home, and in our communities. We seek empowerment for ourselves. We strive toward lifelong learning and most particularly we must learn how to learn. We are told to thrive on chaos, embrace teamwork, tolerate ambiguity, and create agencies that "learn." As adult educators we hope to empower others, our families, our co-workers, our peers, and our society. We busily reinvent, reconstruct, re-engineer, formulate strategic plans, streamline our organizations, embrace habits that will make us more effective, and draft thoughtfully constructed visions, missions, and goals. We seek to continuously improve while coping with discontinuous change.

Inherent in these familiar themes we find the idea and ideals of leadership. If we believe that leadership is not a mystical, out-of-reach, born-into-you phenomenon, then there is one vehicle for recognizing and developing today's leaders: learning. Kouzes and Posner (1987) declare "leaders are learners" (p.8). Their studies indicate that "leadership is an observable, learnable set of practices" (p. 13) and learning is the key to opportunity.

There is another option for understanding leadership, and it is one closer to home for educators and proponents of lifelong learning. It asserts that learners become leaders. Learners are leaders because it is the perpetual quest for learning that begets leaders. Learning encompasses the attributes employed to describe leadership while leadership affirms learning. In this conviction

Vicki Carter is Manager of Information Technology Support and Kim Townsend is a Doctoral Candidtate, both at The Pennsylvania State University.

lies opportunity and obligation for adult education. This assumption places learning at the center of leadership as opposed to one element of it. It is founded on the axioms that we innovate by learning, we must create situations conducive to learning how to learn if innovation is to come to pass, and everyone has creative contributions to make given the ability, opportunity, and desire to learn. The belief is that the acts of learning and the elements involved in those acts are the secret ingredients common to both officially recognized and de facto leadership in today's world. This choice asserts the desire for and commitment to zealous and perpetual learning will be the basic framework for defining future leaders.

CONNECTING LEARNING AND LEADERSHIP

We are not suggesting all learners are or will be leaders, or that education is the perpetual answer to every problem. Instead we believe those individuals who could be described as Houle's (1988) learning-oriented learners possess an attribute we have termed "learnership." Learning is, in a way, strategic for this population because it is shaped and planned, it is always on their agenda. Tough (1979) would describe such women and men as "high learners." Senge (1990) would distinguish them from adaptive or coping learners and deem them generative or creative individuals with a strong appetite to augment their capabilities.

How are these forms of self-directed learning a part of a learnership model? Active, autonomous learners have both sense and a sense of self; they can make sense of situations, and give sense to others. This sense of self incorporates self-invention, self-discovery, and self-development. Brookfield (1993) remarked self-directed learning may well represent an organizing concept for adult education, a connection between personal efforts to learn and change in political structures. Self-directed endeavors as described above make the link between learning and leadership. In this view of learning and leading, industrious, participatory, imaginative learners will be primary catalysts for continuous development of vision, sensitivity, and excellence at all levels of our inherently political organizations and social structures.

Metaphors provide helpful frameworks for enhancing practice and understanding the interrelationship between what we call learnership and leadership. The familiar metaphor of an orchestra depicts each member's skills, experience and knowledge coming together via a conductor (leader) to bring music to life. This metaphor is certainly a powerful one. However, the metaphor of a jazz ensemble is exponentially more powerful because it contains the value-added dimensions of unbroken, shared, evolving leadership facilitated by learning. Jazz musicians continuously learn about the strengths and capabilities of the other members of the ensemble along with the acts of creating; they do so with spontaneity and without being conducted or led. Similarly an atmosphere which does not limit the potential of any organizational member encourages ownership of the processes by which the world of work, including the work of social action and especially the work of adult education, is constructed, enacted, and sustained.

What is revealed in the literature connecting learning and leadership? In the areas of business management and organizational theory Bennis (1989) has said "the basis for leadership is

learning" (p. 181). Covey (1989) stated that with principle-centered leadership all life experiences were interpreted in terms of an opportunity for learning. Senge (1990) believed learning organizations were possible because down deep we all love to learn, it is a part of our nature. In education literature, Stewart (1988) felt there was a strong link between the worlds of learning and leadership. Somewhat paradoxically Donaldson (1990), having drawn a distinction between leaders and managers, said "leaders must manage themselves well" (p. 8) and commit to developing themselves through continuing professional and personal learning. Apps (1993) discussed the need for next age leaders to emerge valuing lifelong learning, averring that "deliberate learning must be continuous in a world of constant and unpredictable change" (p. 9). Caffarella and Barnett (1993) said, "a key component of being a leader is the understanding of self—how one grows and develops, how one learns, and how one uses this knowledge to interact in one's chosen sphere of life" (p. 48).

THE MYSTIFICATION OF LEADERSHIP

As Americans, even though we often disparage our leaders we demand a rational leadership paradigm, or at least the symbols and archetypes of leadership. As a society we write, read, and ponder on leadership with varying degrees of intensity. We do so in an almost desperate avoidance of reflective analyses of context, refraining from examining the possibility of insufficient diagnostic processes or insular decision-making as contributors to organizational crises. Instead, we believe there is an emergency somehow involving leadership, and continue to expect singular rational leaders to learn for us and be responsible for innovation, vision, meaning making, and sense giving (Bensimon, Neumann, & Birnbaum, 1989; Senge, 1990).

The veritable leaders in an organization are often not those people vested with authority, nor individuals having appointments legitimatized on paper and filed within a human resources department. Certainly many leaders do hold appropriately configured titles and are effective in their roles; however, other leaders may be buried in the hierarchies of organizations, many with no desire to be elevated to loftier, perhaps titular positions. Moreover, there are other individuals unable to perceive leadership to be within the realm of possibility for them; it may be for this reason alone many creative voices are never heard. The emerging idea of learnership nurtures strong democratic principles, suggesting the attributes and capacity for leadership are broadly distributed among the population.

Through rhetoric and prolific writing, and in a search of a collection of personal traits or styles guaranteed to guide floundering professions and invigorate stagnating institutions, the possibility of multiple frames of reference and multiple sources of leadership is overlooked. Also overlooked is the real possibility individual leaders' contributions are more modest than they are made to appear, and there is no single acceptable set of leadership criteria or an overarching theoretical foundation. Many times it is the theories themselves which become impediments, myopically framing and forcing our conceptualization of an ideal leader. Unfortunately, we have developed a faith in the power of visionary, wise leadership that if we could only define it, would resolve the complex web of ambiguity and bewilderment we face on a daily basis.

A review of the literature reveals a search for traits and characteristics which exemplify a leader. In essentially descriptive, often contradictory and atheoretical writings about leadership (Bensimon et al, 1989), many characteristics, styles, and qualities of a leader have been articulated. Mainstream perspectives of leadership have included trait, cultural, behavioral, contingency, and transformational theories. Contemporary authors have suggested adjectives such as visionary, collaborative, risk-taking, and charismatic, as well as descriptive phrases such as spiritual dimension, ethical perspective, "helicopter factor," global view, best fit, and situational sensitivity to define leaders.

The significant characteristics of leaders, particularly leaders of tomorrow, are as yet hidden, barely emerging, unable to be defined or manipulated in a formula-like fashion because society and contexts change so rapidly. Handy (1989) calls for "upside-down thinkers" in an age of discontinuous change. As early as 1981, Toffler warned that we should not assume what served as effective leadership in the past would work for the future, that requisite qualities were unclear. Toffler went on to say leaders were increasingly dependent on others due to the complexities of technology and society, relying heavily on the help, knowledge, and expertise of more and more individuals. In 1991 and again in 1993 Jerry Apps, an adult educator committed to developing leadership in the field, specified some qualities of "next age" leaders, qualities such as esteem for the power of diversity, heightened social awareness, ability to weather the storm, and the integration of mind-body-spirit. Yet Apps (1991) delimited his prophecy by stating that "we don't know today what even the significant and central attributes of tomorrow's leaders should be" let alone the characteristics which should exist on the perimeter.

LEARNERSHIP: AN OPPORTUNITY FOR ADULT EDUCATION

From an adult education perspective, further synopses of leadership qualities could be gathered, the alleged clash between leading and managing could continue to be probed, and existing explorations of leadership theories could be augmented. However, this effort would only be another exercise attempting to uncover dubious secrets of the leadership dilemma, a paraphrase of current schools of thought with an added adult education "twist." But such instrumental and structural approaches to leadership are outmoded. Rather than continuing the ceaseless quest for a workable definition of a leader, we should be concerned about what kinds of agencies we are creating and how we are going about the business of creating them. If our field is defined by its beliefs and practice, does it not behoove adult education to mediate today's leadership through learnership as a valid construct for interrogating how our society is and will be guided?

One of the purposes of adult education is for people, leaders, communities, and organizations to become learners forever. Views expressed in leadership literature, and in this paper, manifestly champion this perspective. It is time to put aside the search for an all-encompassing definition of leadership, consider that this quest may be camouflaging uncertainties about ourselves as leaders and citizens as well as fear of a rapidly changing and complex world. Instead of looking for or inventing saviors to guide us, we must work toward a dynamic, egalitarian, pluralistic concept of leadership emerging from learning. As stakeholders in the education of adults, and the

growth and credibility of our field, we seek ongoing confirmation of the positive effects of lifelong and continuing learning. If as we have found, acts of learning have a predictive power in terms of leadership, adult educators are in an excellent position to recognize those individuals possessing learnership and help produce more of them. Recognition of the connection between learning and leadership is not only a compelling opportunity for further research in adult education, but also a way to cultivate leaders within the field.

The ability and opportunity to learn, to become more cognitively complex as a result of learning, breeds success and freedom. As Tierney (1989) wrote, "leadership is not a science, skill, or trait, but rather a way of directing a culture toward a higher moral plane" (p. 146). As adult educators and believers in lifelong learning we publicly avow that learning helps us lead more effective invigorating lives whether on a personal level, or as participants within institutions and communities. And if organizations are able to learn, and learn how to learn, it follows analogously the benefits of learning, such as actualization and innovation, will accrue to these collective structures as well.

Adult education professionals are in the position to be the first to hear the voices of those who fail to lead when they could. We should be ready to help facilitate the introduction of learning strategies and encourage learnership development for individuals denied whole and creative fulfillment as achievers and contributors in their respective social units. Recognition of the need to learn and progress toward that end must be extended to all. Adult education's imperatives of diversity and multi-culturalism are consistent with Kanter's (1981) call for searching for leaders outside of the mainstream. Through recognizing the criticality of learnership and instilling or augmenting it for those in the margins, workers and citizens can be fundamentally instead of temporarily "re-skilled" to participate actively and completely in leadership and decision-making. These actions help "bring to the table" many groups and individuals left out of these processes.

CONCLUSION

Earlier in this paper connections between leadership and learning were cited, but these links were subtle. Research from the perspectives of adult education and business is scarce. Library and data base searches detailed few books and articles emerging from the educational sphere aimed toward leadership and learning. Many citations were in primary and secondary education, specifically addressing administration. Other references in higher education pointed chiefly to institutional presidents as leaders. Narrowing the search to adult education produced a smattering of results. Literature that does join the areas of organizational theory, leadership development and lifelong learning suggests a largely intuitive connection, writings supporting this idea are scattered about but have not yet focused on the concept. For example, Watkins and Marsick (1993) remarked that little has been done to measure the unique qualities of learning organizations. The authors believed adult educators "bring to the dialogue . . . a unique perspective about the informal and developmental nature of learning" and "knowledge of how organizations learn helps adult educators create organizations which not only provide learning,

but which learn as well" (p. 328).

The modern image of leadership has moved away from the ideas of command and control and is growing away from charisma and the likeness of a heroic leader. In addition, leadership theory has begun to eschew prescriptive models such as Deal's (1987) 9-step plan for continuing education leaders' enhancement of organizational cultures. The use of such reductionist approaches often causes the model to take on more importance than its original purpose, dehumanizing individuals in its target institutions in the process.

Traditional leadership theories or frames of reference are not the answers to the troubling conditions of society. Additional research on how learning, notably learnership, affect our society will provide a more generally applicable approach not limited to single individuals and specialized areas such as business, education, and narrowly defined organizational entities. Whether through empirical methods, as Watkins and Marsick suggested, or through intuition and other less quantifiable ways of knowing which have gradually become accepted, this increasingly perceived link between learning and leading is little-explored but potentially vital research territory in the field of adult education.

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Refereed Papers

REGAINING AND RETAINING THE RECALCITRANT LEARNER: THE NEW YORK STATE ADULT LIFE MANAGEMENT PROGRAM

Trenton R. Ferro

ABSTRACT: A comprehensive evaluation research study was conducted to determine how and why the New York State Adult Life Management Program has been so effective. Key findings were: 1) the change in learners' belief statements about themselves from "I'm a failure" to "I can"; 2) consistent utilization of learner-centered learning situations; 3) the central role of the teacher both in facilitating learning and in developing the learning modules, as well as the importance of on-going teacher support and teacher training; 4) the key concept of identifying and utilizing sensory learning styles; 5) the development of unit modules and lessons which fully utilize a) student potential, b) preferred learning styles, and c) understanding and insights gained from research into both (1) human development and (2) cognitive science and mind/brain research; and 6) practice based on a new educational paradigm which, although discussed in the adult education literature, is rarely applied. This paper, which contains highlights of the full report prepared for the New York State Education Department, looks at these key findings from the perspectives of student reactions, teacher reactions, coordinator reactions, instructional content, the instructional process, and the theoretical rationale undergirding the entire enterprise.

INTRODUCTION

The statewide leadership initiative of the New York State Adult Life Management Program has consisted of a massive instructional program development effort concentrating on staff development, curriculum development, and innovative instructional delivery systems. Teachers who have been trained in the program, who have assimilated its concepts and processes, and who have implemented them in their classrooms have shown dramatic results. Remarkable progress has also been made by students of the teachers who have grasped and utilized these procedures. How and why have these teachers been so effective? Why have their students demonstrated such notable growth and learning? What can be learned from these efforts which can be transferred to other programs and to the field of adult education? What can be used for staff development efforts? What can be used in curriculum planning? This paper summarizes the full report of this evaluation research project (Ferro, 1992).

METHODOLOGY

Because of the comprehensive nature of the program and the type of questions being asked (*how* and *why* the program has been working as it has), qualitative approaches were utilized. Data collection occurred through a series of interrelated phases and activities designed to provide the researcher as thorough a coverage of, and insight into, the Adult Life Management Program as

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Trenton Ferro is Assistant Professor and Coordinaotr of Adult and Community Education, Indiana University of Pennsylvania.

possible. 1) An initial, three-day series of planning sessions was held with the state director and her assistant, at which time the entire project was developed and prospective resources and participants identified. 2) An introductory letter and reaction sheet were mailed to a select group of teachers and coordinators in the Adult Life Management Program. 3) A Life Management Project Evaluation Team was developed. This group of teachers and coordinators was the heart of the project. 4) The Life Management Project Evaluation Team held three, day-long sessions with the researcher over a three-month period. 5) Each team member, utilizing prepared sets of questions, interviewed two other teachers, five students, and one coordinator and sent the tapes of the interviews (or, in some cases, written responses to the questions) to the researcher for transcription and analysis. 6) While the interviews were being conducted, the researcher made observational site visits to several Adult Life Management classes throughout the state. 7) The third, day-long gathering of the Project Evaluation Team served as a debriefing session in which the researcher sought to draw upon a combination of the members' expertise and experience and of the insights they had gained during the interviews to develop composite depictions of the descriptions of, and feelings about, the Adult Life Management Program as provided by the teachers, students, and coordinators. 8) The researcher also conducted two, one and one-half day interviews with the state director, one of which also included her assistant. 9) Finally, an initial summary of the findings was presented in a workshop at the New York State Education Department.

OVERVIEW OF FINDINGS

The key findings of the evaluation research project which was conducted throughout New York state between March and August, 1991, were:

* The change in learners' belief statements about themselves from "I'm a failure" to "I can."
* Consistent use of learner-centered learning situations (unfortunately, words such as "teaching" or "education," although perfectly legitimate, still convey too many traditional, and often negative, meanings and memories).
* The central role of the teacher both in facilitating learning and in developing the learning modules.
* The importance of on-going teacher support and teacher training by the State Education Department.
* The key concept of identifying and utilizing sensory learning styles.
* The development of unit modules and lessons which fully utilize 1) student potential, 2) preferred learning styles, and 3) understanding and insights gained from research into both a) human development and b) cognitive science and mind/brain research.
* Practice based on a new educational paradigm which, although discussed in the adult education literature, is rarely applied.

What makes the Adult Life Management Program work so well are the various levels of human interaction, support, and caring. Learners are held up and treated as persons of worth and value; teacher/facilitators, modeling behaviors as people who care, commit themselves to drawing out

the human potential in the learners; coordinators and directors at both the local and state levels, in turn, hold up and treat these teacher/facilitators as persons of worth and value.

Student Reactions

Attitudes and actions noted by the researcher as he visited classes and talked with learners and teachers include:

* Acceptance of the teacher and of each other by the learners.
* Sharing of personal experiences without reticence.
* Active participation, usually without prompting by the teacher.
* Openness on the part of the learners in their responses to teachers, fellow students, and course content.
* Bonding, as witnessed by numerous verbal expressions and physical actions.
* Growing self-esteem; internalization of the IALAC ("I am lovable and capable") principle.
* Responding to the love showered on them by the teachers, demonstrating that, although they are capable of and desire affection, they have been hurt to the extent that they have often withdrawn from intimacy for self-protection.

Any number of participants were beginning to reveal potential and capabilities which, until now, they have not realized. These are learners who are 1) recognizing and verbalizing both the blocks to developing their own potential and the dreams which will make tapping that potential possible and 2) developing the attitudes and strategies they can utilize in bringing about the change they desire in their lives. Many demonstrate that they are struggling against, and overcoming, the negative behaviors (for example, using drugs and alcohol, exhibiting abusive behaviors, etc.) which they have adopted to escape life situations with which they could not, until now, deal and cope. However, because of the positive atmosphere and accepting behaviors of the Life Management classes, learners are internalizing and responding to subject matter and activities. They are personally identifying with and applying those attitudes and strategies which are being presented and discussed.

Teacher Reactions

Teacher behaviors can be summed up in the word "LOVE" (yes, with capital letters). They are open, accepting, and positive; they treat their learners with respect, honor, and esteem. They are truly interested in their learners; they are facilitative; they respond to the moment, to what comes from the group, to—in terms of the jargon of the day—"where the students are." They are walking, breathing exemplars of what they teach. They demonstrate by their own behaviors those skills they encourage learners to develop and use:

* Listening skills
* Reflective feed-back
* "I" messages
* Recognition of persons
* Recognition of each positive step
* Communication skills
* Dealing with anger
* Coping with stress
* Time management

These facilitators have overcome the perceptions which students, especially those who participate in the Adult Life Management program, have developed of teachers as insensitive, judging, not caring, unresponsive, and unhelpful. Even though these characterizations may not be true, they are still the honest perceptions of students who have been turned off by their previous school experience which was usually content-centered and driven by behavioral objectives. The consequence of education thus organized is the treatment of students as objects, however unintentional such a consequence might be.

Life Management classes and teachers are person-centered. They regularly invite student input: "Be specific"; "Give us an example." They are constantly personalizing the learning; they "go with the flow." They share themselves by citing examples and experiences from their own lives. Because they are willing to risk by baring themselves and by holding up their own mistakes and follies for examination, they set the example for their learners to do the same. Nothing students say is wrong or attacked. Teachers demonstrate a continual concern for understanding the individual learner; they look constantly for the positive, for successes, for "pluses"; they help the learners get in touch with themselves. Thus encouraged, the learners gradually let down their defenses and begin to blossom and flower. Under the nurturing tutelage of dedicated and committed teachers, the learners begin to grow into their possibilities and dreams.

Life Management teachers know where they are going. They have a global perspective, a commitment to life skills education that is larger than the subject matter and larger than themselves. In fact, as interviews with teachers around the state attest, it would not be an inappropriate metaphor to say that those who have become involved in the full training, developmental, and teaching processes connected with the Life Management program have experienced a "conversion." They are truly committed; they believe in what they are doing. They are people on a mission.

Coordinator Reactions

The role and function of coordinators in relationship to the Adult Life Management Program varies considerably. Some have been closely connected with the program since—and even before—its inception. Others, while having administrative and supervisory responsibilities for the program and the teachers in it, have not been very well acquainted with the actual contents and processes involved. More recently, Life Management teachers have moved into the position of coordinator. All in all, there has been a general growing awareness of the potential and possibilities of not only the Life Management program itself but of integrating it into other adult education (ABE/GED, literacy, homeless, etc.) programs as well.

The Content

The Adult Life Management Program is based on a sequence of "modules." Utilizing a series of needs assessment meetings held throughout the state, seven areas were identified as being both most important and most basic for inclusion in the program. Writing teams, composed of teachers and coordinators, developed and field-tested pilot editions of seven modules relating to life skills which are not limited to specific socio-economic or educational backgrounds. These seven

modules are:

Communications—Students learn to accept their own potential for success. They practice and master new techniques for listening and being heard.

Activate Your Learning Potential—Learners discover their preferred styles of learning and take responsibility for their own learning.

Parent Power—Through telling their stories and healing, adult learners break through the dysfunctional patterns that do not work for them. They get to select alternative patterns that produce better results with their children.

Dual Roles—Learners are given an opportunity to acquire those skills necessary to manage multiple roles in life.

Relationships—Learners discover that by understanding their needs they are happier and better able to relate positively with others.

Eating Habits—Learners strive to reach their potential for balance, harmony, and health by learning about both the need to feed and how to provide adequate nutrition for themselves.

Making More "Cents"—Learners take a look at their attitudes about money and develop strategies for controlling their spending rather than have their spending control them.

There is a difference between the use of these modules and most other educational programs. They are not treated just as content. They are tools, means, vehicles for achieving a greater goal—that of activating the potential of each participant. Therefore, only possessing the modules is not sufficient for duplicating the success of the Adult Life Management Program. It is still necessary first to train—maybe a better word would be "sell"—teachers in the philosophy, concepts, and strategies which give the modules their strength.

The Process

How the content described above is handled is a matter of importance equal to, if not greater than, the content itself. The skills which the modules are designed to develop must be personalized. They need to touch each participant where that participant is. Setting the tone, the atmosphere, becomes a major concern, as does the identification of individual learning styles. The process is interactive and facilitative and is designed to establish belief in the self and to raise self-esteem. A number of the major components of the Adult Life Management Program are:

* teacher involvement in program development as well as in the instructional process;
* teacher support through modeling, networking, and training;
* identification and utilization of sensory learning styles (auditory, visual, and kinesthetic);
* the "Dance of Learning," a 9-step instructional delivery system developed by the state director, Alice Dyer (1987), and utilized in the development of the course modules:
* the subject matter (see "Content" above); and
* methods and devices which emphasize the affective domain and kinesthetic style of learning, including:

Think-and-Listen—In pairs, one person looks into the eyes of the other and concentrates on what the second person has to say for two minutes without interruption. At the end of that time period, the two persons change roles. This activity emphasizes the need to listen, even when we want to talk.

Guided Imagery—The teacher creates positive images that the listener can visualize, suggesting to the mind what is possible and inspiring and giving confidence to the listener.

Concerts—Based on the work of Lozanov (for popular introductions, see Kline, 1988; Ostrander & Schroeder, 1979; Rose, 1985), the teacher reads to music a fascinating story or play that incorporates the key concepts of the lesson. The concert helps bring information together by introducing it quickly and enjoyably to the long term memory.

Birthday Circle—A learner is chosen as the "birthday" person and placed in the center of a circle formed by everyone else. Each person in the circle then gives the birthday person a positive affirmation, beginning with the words, "I'm glad you were born because . . . ."

Mind Mapping—This strategy is used for generating, organizing, and remembering many ideas and details and seeing how they relate to each other. It looks like the hub of a wheel with spokes radiating out from it, with the hub being the main idea of the map and the sub-ideas coming out of it like spokes.

Human Sculpture—In this strategy the bodies of the learners illustrate, visually and kinesthetically, the concepts being learned. For example, they form the shape of letters in a literacy class or demonstrate reaction to change in an interpersonal relations class.

Ball Toss—With the group in a circle, a ball (usually a koosh ball) is tossed from member to member. Only the person holding the ball may speak; other members may not interrupt. If a person wants to speak, she signals for the ball. However, she must wait until the person currently holding the ball has finished and tosses the ball to her.

Symbols—This strategy helps focus thinking, creating, and remembering. Learners are asked to think of and share a symbol that would most represent them.

Theoretical Rationale

The program works because the various elements which went into the design and development of the New York State Life Management Program were purposely selected and constructed. The program works because it:

* Is grounded in human development research and concepts;
* Utilizes adult learning principles;
* Is holistic and humanistic;
* Relates to the full taxonomy of educational objectives; and
* Possesses the development and theoretical support of current research into
  1) cognitive science, especially the theory of multiple intelligences developed by Howard Gardner (1983);
  2) mind and brain research, especially the concept of the triune brain (see Caine & Caine, 1991; Sagan, 1977); and

3) learning styles (discussed briefly above).

SUMMARY: WHAT IS LIFE MANAGEMENT?

This is both an easy and a difficult question. The program brochure states: "An extensive research and development effort integrating the concepts of human potential, human development, self-healing and literacy has produced a dynamic program model that

* activates the unlimited potential of learners and teachers
* transforms the classroom culture for learning and teaching
* generates consistently bottomline results, where learning is evidenced by dramatic changes in behavior."

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Refereed Papers

A STUDY OF EMPLOYER ATTITUDES TOWARD HIRING INDIVIDUALS TRAINED THROUGH WELFARE TRAINING PROGRAMS

Dannielle Gardner

ABSTRACT: This study was conducted to determine employer attitudes toward individuals who participate in the state and federally funded welfare-to-work programs. The study's goal was to determine if employers felt a bias toward those who are on welfare and whom the government is investing large sums of money to train and assist in obtaining employment. This study found that very few of the businesses surveyed have hired or currently employ individuals on welfare-to- work programs. In comparing work traits of welfare trainees to non-welfare trainees, most employers felt that those trained by welfare programs were lacking in comparison. The study also found that although a resounding 100% of the employers felt that the welfare recipients should be made work if physically and mentally able, very few felt any obligation to hire them to assist in the nation's welfare reform. The information gathered from the study will make a significant contribution to this area of adult education in two ways. First, the trainees must be made aware of how they are viewed by employers and what is expected from them when they enter the work force. Training must focus more on employer expectations. Secondly, the employers must become better educated as to the trainees and the programs available and be given more input into the development of the programs. A cooperative effort on the part of the employers and the training operators would make the programs most successful and result in a greater integration of trainees into the work force.

INTRODUCTION

The federal government is currently exceeding 225 billion dollars annually in welfare spending (Rector, 1993). This figure does not include the dollar amounts spent by the states on their own individual assistance programs. However, to reduce this enormous cost to the tax payers, the state and federal governments have enacted employment and training programs to reduce the amount of welfare dependent individuals within the country. These programs have been in action since the early 1980's, but unfortunately there has been no definitive decrease in the amount of people being supported by the welfare system. The programs are not working to a degree that is deemed successful.

The only means to successful welfare reform is permanent employment. Therefore, employers hold the key role in the reformation of the welfare system. It is the receptiveness of the employers toward hiring a welfare recipient that determines the outcome of the welfare-to-work programs and welfare reform.

Unfortunately, very few programs are developed with input from the employers. It is obvious that with the little success that the current programs are having that the program developers need to determine the opinions, needs, and expectations of the future employers and allow that input to be the central focus of the training.

The purpose of this study was to identify employer attitudes toward hiring welfare recipients who

Dannielle Gardner is a Master's Candidtate in the M.A. in Adult and Community Education at Indiana University of Pennsylvania.

have been trained through welfare-to-work programs. The intent was to determine if any negative attitudes were held toward welfare recipients and if those attitudes decreased their chances of becoming employed.

The information gathered from this study will be valuable in changing employment and training programs to meet the expectations of the employers and stressing the importance of the employers in developing a successful adult welfare- to-work training program.

METHODOLOGY

This study was conducted in both Blair and Cambria Counties of Pennsylvania. The businesses were randomly sampled from the yellow pages of the area telephone books. No specific size, type, or characteristic of business was identified for selection in the study. Once a business was selected, it was contacted via the phone to identify the hiring authority within the company. A three page questionnaire was then mailed to that particular individual within the organization. A total of 140 businesses were selected to participate in the study.

FINDINGS

Demographics

Of the 140 employers that were selected, a total of 80 responded. The initial two parts of the questionnaire were used to obtain demographic information about the businesses responding.

The most frequent type of businesses responding to the survey were retail (grocery, auto, equipment and machine sales) with 40 responding and service (rental, construction, banking, hotels) with 21 responding. The most common position of the respondents was proprietor with 17 responses, manager with 16 responses, and president with 12 responses.

The employers were also asked the length of time the business has been in operation. Of those businesses who responded to the survey, the most frequent response to length of time in business was 25 years with six businesses responding.

Also of interest was the size of business. The sizes ranged from one employee to 1,500. The most represented size was four employees (six responses) and five employees (five responses). Of those businesses responding, 64% fell between the one and 20 employee range, meaning that most businesses responding were small businesses (less than 20 employees). All those responding between 20 and 1500 had no more than two responses each.

The second section of the questionnaire asked employers to circle yes or no in regards to their current employment situations. Of those employers responding to this survey, 84% have never hired an individual participating in a welfare to work program and only seven individuals responded that they currently employ a person trained through a welfare to work program. Also noted in this section was that five respondents stated that they would consciously *not* hire an individual if he or she knew that they were participating in a welfare-to-work program.

Hiring Practices

The third section of the survey dealt with the hiring practices of the businesses surveyed. Responses to these questions were measured on a Likert scale with one being little , three being equal, and five being more. The respondents were able to indicate answers of two and four to indicate degree.

The hiring authority was asked what degree of consideration he or she would give to hiring an

individual who was trained through a welfare-to-work program. Most (88.8%) responded that they would give only equal consideration to hiring, with only 6.3% indicating that they would give more.

The last question in this section asked what degree of obligation the employers felt to hire welfare trainees to assist in the nation's welfare reform. In response, 33.8% stated that they felt little obligation to hiring a welfare recipient.

Employer Attitudes

The fourth section of the survey was included to indicate how employers felt the work traits of welfare trainees compared to those of non-welfare trainees. This section was also designed in the form of the Likert scale with one being poorer in comparison, three being equal and five being better. Within this section of six questions, 28 individuals did not respond. Many stated that they could not complete this section due to the fact that they had not knowingly employed anyone on a welfare program and felt that they could not make an adequate comparison. Table 1 indicates the mean responses to the questions in this section.

TABLE 1
Ranking of Employer Attitudes

Work Trait	N	Rank	X	SD
Dependability	61	2	2.67	0.61
Appearance	61	1	2.70	0.53
Attitudes	61	5	2.57	0.84
Willingness to learn	61	4	2.79	0.79
Motivation to work	61	5	2.47	0.84
Skill Level	61	3	2.45	0.66

As indicated in the table, all mean responses fell *below* the equal indication (score of 3). Those traits that were rated the lowest were attitude (with 32.8% responding it was poorer), motivation to work (37.7% responding poorer) and skill level (39.3% responding poorer).

Continuance Of Programs

In section five of the questionnaire, employers were asked to respond to questions concerning the value of the welfare- to-work programs. The respondents were asked to represent their opinions on a Likert scale. Responses were indicated as one meaning disagree, three meaning agree, and five meaning strongly agree.

Employers were asked if they felt that those being supported by the welfare system should be required to work if physically and mentally able and 100% of the respondents stated that they should be made work. However, 33.6% responded that the government should not provide incentives to encourage employers to hire the trainees. The data also showed that 51.3% responded that they did not believe that the government should supplement the wages and benefits to encourage the trainees to abandon the welfare system.

Contradictory data was gathered in regards to the welfare programs. Forty-nine point three percent felt that the welfare-to-work programs were not successful in developing adequate skills for the recipients to obtain entry level employment. However, 78% felt that the government should continue to fund the welfare-to-work programs.

In the last section of the survey, the employers were asked to respond to two short answer questions. Not every respondent answered these questions. Table 2 provides examples and number of responses given to the question asking what incentives would encourage them to hire participants on welfare-to-work program.

TABLE 2
Summary Of Responses To Hiring Incentives

Response	Number of Responses Given
Greater tax credits	19
Salary Reimbursement	12
No Incentives - up to individual's qualifications	6
Better and/or more qualifications and training	3
Probationary or try-out period with no obligations if trainee does not perform to specifications	3
Assistance in providing medical benefits	2

Table 3 indicates the most popular responses to the question regarding what changes the government needs to make in the current welfare-to-work programs.

TABLE 3
Summary Of Responses To Program Improvements

Response	Number of Responses Given
Unable to comment - not knowledgeable of current programs available	15
Require individuals to work for their welfare benefits	8
Create more programs	7
Reduce attractiveness of current welfare benefits	6

IMPLICATIONS

The findings of this study have implications to this area of adult education in two ways; first in the type of training the welfare recipients receive and secondly, the input and knowledge that is given to employers concerning the trainees, benefits and programs available.

This study indicated that 49.3% (nearly half) of the employers responding did not feel that the current welfare- to-work programs were successful in preparing the trainees for work. Also, in comparing the characteristics of welfare trainees to non-welfare trainees, the employers rated the welfare trainees poorer in motivation to work, skill levels, and attitudes.

Because employers are the means to a successful welfare reform, their opinions must be given great consideration when developing and implementing the welfare-to-work programs. Many are developed by the governments with little input from the employers.

Data from this study indicates that only seven of the eighty respondents currently hire an individual trained through a welfare-to-work program. Although 100% of the respondents felt that welfare recipients should be made work if able, they indicated that they felt little obligation to hire in order to assist in the nation's welfare reform. Employers must become better educated as to the types of individuals, incentives, and programs available. Awareness fosters acceptability.

Within this arena of adult education, the two sides must work together if a successful welfare reform is to take place. Contrary to popular belief, most welfare recipients do want to work, support their families, and provide their families with a middle-class lifestyle (Sklar, 1987). Biases held on the part of employers will not cease unless greater awareness is developed. The welfare recipients must also develop greater awareness as to the expectations they must face in overcoming their barriers. In a join effort, a successful reform can be constituted.

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Refereed Papers

THE MEANING OF FAILURE ON NCLEX-RN FOR GRADUATE NURSES: IMPLICATIONS FOR ADULT EDUCATORS

Marian C. Hooper

ABSTRACT: Failure on NCLEX had painful emotional, social and professional consequences for respondents in this qualitative, phenomenological study. Some respondents coped well with their failure, others did not. Employers offered little assistance to Graduate Nurses who failed. Adult educators such as staff development nurses and nursing faculty have a duty to provide programs which will help Graduate Nurses pass NCLEX and transcend the experience of having failed.

INTRODUCTION

A prerequisite for licensure as a Registered Nurse (R.N.) is a passing score on NCLEX-RN, the National Council of State Boards Licensing Examination. Graduate Nurses (G.N.s) are nurses who have completed their basic education but have not yet taken and passed NCLEX. They hold temporary practice permits which allow them to work in health care agencies and carry out almost all the duties of an R.N. Success on NCLEX results in full licensure; failure results in revocation of the temporary practice permit and demotion- usually to a low-paying, non-professional position with a very limited scope of practice. About 10% of the Graduate Nurses who take NCLEX fail it, and some fail more than once. At the time data for this study were collected, G.N.s had to wait approximately four months for an opportunity to retake the examination. For the purposes of this study, the term "failure on NCLEX" encompasses both the fact and the consequences of having failed.

PURPOSE OF THE STUDY

The general literature suggests that unresolved failure experiences can have temporary, and in some circumstances lasting, negative effects on self-esteem and identity, and can constrain personal and professional growth (Hyatt & Gottlieb, 1987). Little is known about how failure on NCLEX affects G.N.s but there is anecdotal evidence that it can be devastating (Kapala, Ritzman & Young, 1982). As the purpose of adult education is to foster learners' emotional, intellectual and ethical development (Daloz, 1986), adult educators in the field of nursing have a duty to assist Graduate Nurses who fail NCLEX. The recognized adult education literature has not to date addressed specific failure experiences in any context; thus, there is little information

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Marian Hooper is Assistant Professor and Dean of Nursing at York College of Pennsylvania.

available to adult educators who wish to help G.N.s deal with their failure. The purpose of this study is to determine the meaning Graduate Nurses ascribe to the experience of failure on NCLEX as revealed in their emotional response, beliefs and attitudes.

PARTICIPANTS & METHODOLOGY

The participants (respondents) were 15 Graduate Nurses who had failed NCLEX for the first time and volunteered for the study after having been shown a letter sent by the researcher to hospitals which employ G.N.s. All 15 respondents were native-born, female residents of South Central Pennsylvania or Northern Maryland. They ranged in age from 22 to 28 years. Ten respondents were graduates of four-year baccalaureate nursing programs; five were graduates of two-year associate degree programs. One respondent, who had been unsuccessful at obtaining employment in nursing after graduation, was employed as a baby sitter. Fourteen respondents were employed full-time in hospitals: Six held non-professional positions to which they had been demoted; one held a non-professional position in a hospital in which she had obtained employment after having been terminated by the hospital in which she had been a G.N.; seven held the position of Graduate Nurse in spite of having failed NCLEX. This unprecedented departure from the norm occurred because The Pennsylvania State Board of Nurse Examiners restored the practice permits of failees who had taken their Boards at a particular test site in which the temperature had been over 100 degrees.

Data were collected via semi-structured interviews of approximately 60 to 90 minutes duration, and via follow-up phone calls. Respondents were interviewed approximately two months after they had learned of their failure. The interviews were tape recorded and transcribed. Relevant participant statements from phone conversations were written down. Meaning codes were assigned to significant participant statements from the transcripts and phone calls, and the codes were collapsed into themes. Collectively, the themes constitute the core meaning of the phenomenon of failure on NCLEX.

FINDINGS

Failure on NCLEX was distressing for some respondents and excruciating for others. Some respondents said failing their Boards was "like a death." Others said it was a loss of something very important. Many said failing was the worst thing that had ever happened to them. Some respondents were unable to go to work for a day or two following their receipt of the letter which informed them they had not passed NCLEX. Quite a few said when they did return to work, they wept intermittently for a week or two, especially when they encountered reminders of their failure and when co-workers expressed sympathy. Demotion was a major cause of suffering for respondents. Most had not expected their scope of practice to be as severely restricted as it was, and many said they no longer felt like real nurses. Respondents worried that other nurses no longer trusted them; they treasured any indication they were still valued members of the unit staff and were very hurt by indications they were not. Respondents experienced painful emotions such as grief, fear, shame, guilt, anger and depression. Anger was directed primarily at respondents

themselves, but also at their schools for not having prepared them properly, and at the perceived unfairness of NCLEX itself. Most respondents tried to hide their failure from all but trusted friends and family members. While they could not conceal their failure from nurse co-workers, they went to sometimes elaborate lengths to conceal their failure and demotion from patients and physicians. Many respondents said damage to their self-esteem was the worst consequence of having failed: One said she "felt like dirt." Respondents were afraid other people would think they were stupid, or that they were poor nurses. Many worried they might be the only one in their class or G.N. cohort to have failed. While many respondents said their confidence in their nursing ability had been shaken initially, most eventually concluded they were good nurses and that the NCLEX examination did not reflect their true ability- most had received excellent or good performance evaluations from their nursing manager.

Most respondents received much support from family members (especially mothers), friends and co-workers. Support from R.N.s who had themselves failed NCLEX was very helpful to respondents, as was support from R.N.s who assured respondents that respondents were indeed "good nurses." By the time they were interviewed, most respondents were coping adequately with their situation, but a few were not: One was still very depressed and said she was certain she would never pass; another said she "would always feel like a failure" and was so angry she was alienating co-workers; a third had isolated herself by withdrawing from her friends and breaking up with her boyfriend because he could not support her. Some respondents were unable to find some positive meaning in their failure: One said having failed would make her more compassionate toward others as an R.N. Another said her demotion had given her valuable insight into the concerns of the non-professional health care workers she would someday supervise.

Many respondents believed their employers had served them poorly: When respondents were hired, employers had evaded respondents' questions about consequences should they fail NCLEX; the respondent who was fired when she reported her failure had received no warning. In some instances, respondents had to wait up to two weeks for assurance they would not be fired or transferred from their floors. No written scope of practice statements were provided to demoted respondents, and there was confusion as to what they were legally permitted to do. Employers offered respondents no assistance in preparing to take NCLEX again beyond making books and films available to them. Comments and behaviors on the part of some co-workers were very harmful to respondents.

Most respondents were not sure why they had failed. Many said not having studied enough, or having studied in the wrong way, probably had something to do with it. Many said also they did not test well or that they suffered from test anxiety. Many blamed their schools for not having prepared them well. Respondents demonstrated an inability to accurately assess their own level of basic nursing knowledge: During the interview, most pronounced their knowledge sufficient, but they changed their minds after having carried out diagnostic protocol developed by the researcher. Many respondents had studied in a very superficial way- rapidly answering individual questions in review books without attempting to identify and address broader concepts

they had not mastered.

IMPLICATIONS FOR ADULT EDUCATORS & DIRECTIONS FOR FURTHER RESEARCH

Graduate Nurses who fail their profession's licensing examination are in need of multifaceted support which will help them pass NCLEX and make out of the experience of failure meaning which will enhance and expand their sense of their own potential instead of limiting it. G.N.s' inability to assess their own learning and study effectively suggests that adult educators must develop ways of helping G.N.s better carry out both processes. Painful and disorienting experiences such as failure on NCLEX have potential for catalyzing growth through the acquisition of new perceptions, attitudes and beliefs (Daloz, 1986; Mezirow, 1991):

> The ground of our being must shake and be sundered before we will leave the comfort of our inherited, other-originated sense of ourselves and take on a new identity through meaning we have made on our own (Daloz, 1986, p. 144).

Adult educators must help G.N.s convert failure from a meaningless trauma to "grist for the transformational mill" (Daloz, 1986, p. 144).

That employing agencies seem no to have been sensitive to the needs of G.N.s who fail NCLEX suggests that adult educators must act as advocates for G.N.s Adult educators can work to persuade agencies to do the following: develop failure contingency plans and share them with newly hired G.N.s; make scope of practice statements made available to demoted G.N.s and staff nurses; establish support groups in which G.N.s can speak with each other and with senior nurses who themselves have survived the experience of failure on NCLEX; help nursing staff avoid unnecessary behaviors and actions which are hurtful to G.N.s.

Adult educators in two practice settings, health care agencies and institutions which prepare individuals for professional nursing practice, are well-situated to assist Graduate Nurses in their efforts to cope with failure on NCLEX. Staff development instructors in agencies are readily accessible to G.N.s, and are knowledgeable about the basics of nursing practice. As respected "insiders" with access to high-level nurse administrators, they can act as advocates for G.N.s. Faculty in nursing programs have access of material covered on the NCLEX examination. They are usually well-acquainted with agency administrators and may be able to advocate successfully for G.N.s also. Reimbursement for faculty who wish to tutor G.N.s may well be problematic, however, as G.N.s' salaries are often cut significantly when they are demoted. It is feasible for nursing programs and hospitals to work collectively to help G.N.s who fail (Dennis, Edwards, Grau, Henning, Lee & Moses, 1990).

Further research is needed to ascertain whether larger populations of young, white, female G.N.s will ascribe the same meaning to failure on NCLEX as did respondents in this study. The

influence of gender, age and ethnicity on the meaning of failure for G.N.s should also be investigated, as should failure in other contexts of interest to adult educators.

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Refereed Papers

RESEARCHING THE PROFESSIONAL PRACTICE CONTEXT: THE INTEGRATED PRACTICE PERSPECTIVES MODEL

Gary William Kuhne

ABSTRACT: The *Integrated Practice Perspectives (IPP) Model for Needs Assessment* was conceptualized in response to the literature review which demonstrated the need for the creation of a more practice-linked continuing professional education and the need for a multi-faceted needs assessment strategy to achieve such a link that would include (a) the study of practitioner work behaviors in the practice setting in order to develop a composite of working roles, (b) the determination of the tasks and functional roles for practitioners within a given profession, and (c) the establishment of minimum levels of practitioner competencies and proficiencies needed for credible professional practice. The IPP Model was operationalized through research on the practice context of the two groups of professional, continuing higher education administrators and evangelical Protestant clergy.

Although the need for CPE seems axiomatic, until the second half of the twentieth century most professionals were both self-initiating and self-directing in their educational activity (Houle, 1980). The reality of an exploding knowledge base rapidly outdating the practitioners' preparatory educational foundations, regulatory agencies creating various continuing educational requirements for the maintenance of professional certification, increasing organizational complexity, the pressure to maintain professional excellence and competitiveness, and threats of litigation combined to cause a rapid expansion of course offerings, a proliferation of educational providers, and a changed context for continuing professional education (Cervero & Scanlan, 1985; Frandson, 1980; Galbraith & Gilley, 1986, 1988; Gessner, 1987; Houle, 1980; Nowlen, 1988). Although the various providers of CPE have traditionally made theoretical knowledge (research or theory-based knowledge) the priority consideration in program curriculum, procedural knowledge (professional skills) and reflective knowledge (experienced-generated expertise and professional wisdom) are increasingly recognized as important factors in competent professional practice and a necessary dimension of effective CPE offerings (Boreham, 1988; Cervero, 1988; Houle, 1980; Nowlen, 1988; Schön, 1983, 1987).

Efforts to combine the theoretical knowledge base with the dimensions of procedural and reflective knowledge have led CPE program developers to an increased interest in the *practice context* of professionals (Cervero, 1988; Nowlen, 1988; Queeney, 1984a, 1984b; Smutz, Kalman, Lindsay, Pietrusko, & Seaman, 1981). Contemporary research efforts attempting to forge a stronger linkage between CPE and the realities of professional practice have concentrated on the development of needs assessment procedures that uncover data on at least three important

Gary Kuhne is Assistant Professor of Adult Education at The Pennsylvania State University.

dimensions of practitioner context: (a) the actual work behaviors of the professional (Donaldson, 1993; Lanzilotti, Finestone, Sobel, & Marks, 1986; Kmetz & Willower, 1982), (b) the functional roles of practitioners (Green, 1984; Nowlen, 1988), and (c) the minimum levels of procedural competency required within a profession (Klevans, 1987; Nowlen, 1988; Pottinger & Goldsmith, 1979; Queeney, 1984a; Shimberg, 1983). Pottinger and Goldsmith (1979) have suggested the need for multidimensional and sophisticated techniques to assess the complex skills normally associated with professional practice.

The research literature also suggests that a more practice-linked CPE will require the utilization of needs assessment techniques that permit the observations of practitioners (Mahoney, Jerdee, & Carroll, 1965; Martinko & Gardner, 1985; Mintzberg, 1973). Strother and Klus (1982) identify *direct observation of practitioners* as as a key element in needs assessment. Nowlen (1988) also affirms the *priority of observation* in needs assessment when he suggests that the analysis of the actual work context of the client is central to drawing useful conclusions about the client's needs. Pottinger and Goldstein (1974) suggest that task delineation efforts, combined with *observation of personal performance*, creates a right context for needs assessment. Boyle (1981) affirms the importance of situational analysis in needs assessment, while Griffith (1978) underscores the importance of developing factual descriptions of the current context of learners. Levine, Cordes, Moore, and Pennington (1984) stress that continuing professional education must be based upon specific practice-setting requirements. Such stress upon the study of clientele context through actual observation and measurement clearly provides the needed apologetic for the utilization of *structural observation methodology* in any balanced needs assessment program.

THE INTEGRATED PRACTICE PERSPECTIVES MODEL FOR NEEDS ASSESSMENT

The Integrated Practice Perspectives (IPP) Model, illustrated in Figure 1, is an integrative model for needs assessment that generates data on both the work content and the practice context of professionals. The IPP Model involves three essential elements. First, the approach entails the study of the actual work behaviors and practices of practitioners within the practice setting in order to understand the work activity patterns of the professional and develop a composite of *working roles*. Second, the approach entails the determination of the *tasks and functional roles* for practitioners within a given profession. Third, the approach entails the establishment of *minimum levels of practitioner competencies and proficiencies* needed for credible professional practice. Implementing the IPP Model will require programmers to both integrate existing research and initiate new research in each of the three elements.

When seeking to apply the IPP Model to various professions, program developers will often find that research already exists on one or two of the three IPP elements. Many professions and occupational groups have carried out extensive studies to identify core practitioner proficiencies and to establish minimum levels of practitioner competency (Shimberg, 1983; Smutz, Crowe, & Lindsay, 1986). The literature also reveals that significant research has been done to determine tasks and functional roles within various professions and occupational groups (Buchanan, 1989;

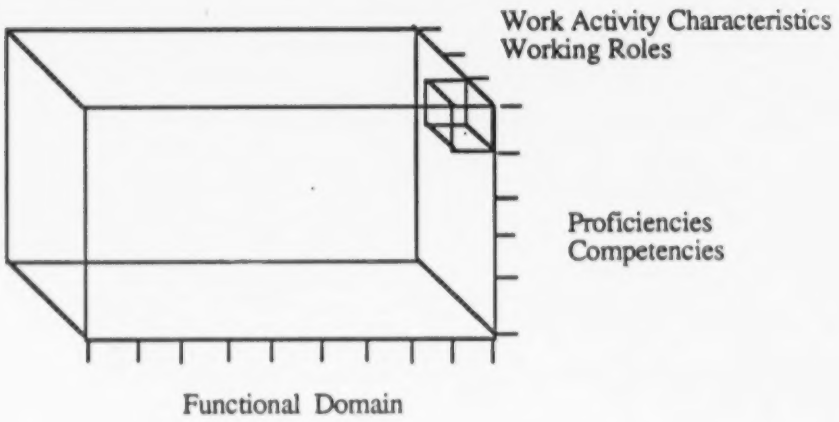

Figure 1. Integrated Practice Perspectives Model (IPP)

Donaldson, 1993; Mintzberg, 1973; Nauss, 1972, 1983). It is the third element in the IPP Model, i.e., the development of working role composites based upon actual practitioner work behaviors and practices, that has generally received little or no attention from researchers and program developers. The limited research that is available on practitioner work behaviors has largely been generated from a variety of non-observational techniques (questionnaires, surveys, focus groups, diaries), with the notable exceptions of observational research with managers and educaitonal administrators (Donaldson, 1993; Kmetz, 1982; Martin, 1980; Martinko & Gardner, 1985; Mintzberg, 1973; Stewart, 1982). The IPP Model suggests that effective continuing professional education will require observational measures of what practitioners *actually are doing* (the recurring events in actual practice settings), not simply what they *are supposed to be accomplishing* (functional roles) or *how well they are supposed to be doing it* (competencies and proficiencies) (Smutz & Queeney, 1989; Smutz, et al., 1981).

Measuring what practitioners are actually doing (the recurring events in the actual practice setting) requires some form of observational methodology and the IPP Model uses *structured observation*, a method of observation that combines the flexibility of open-ended observation with the discipline of seeking certain types of structured data (Mintzberg, 1973). The researcher observes the practitioners as they perform their normal work during a pre-arranged period of time (usually three to five days). Each observed event (a verbal contact, a piece of mail, or a form of desk work, etc.) is recorded and categorized by the researcher in a number of ways (duration, purpose, domains, etc.). The recording and categorizing of each action of the practitioner eventually delineates both a comprehensive description of the actual work activity characteristics (the quantity and pace, patterns, relationship between action and reflection, use of different media, relationship of work activities to a variety of contacts, and the interplay between rights and duties in the work activities), and a broad taxonomy of working roles. The theoretical

development of working role composites requires that (a) each role must be observable, (b) all observed contacts and activities must be accounted for in the role set, and (c) roles may be described individually, but they form a gestalt, or integrated whole. The use of a structured observation protocol as one element in the IPP Model and integrating such information with research on practitioner competencies and proficiencies and practitioner functional roles and tasks develops a richer practice description and provides a more adequate basis for the development of more pertinent CPE.

To deepen the programmer's understanding of the professional practice context, the IPP Model suggests that linkages between working roles and functions, as will as linkages between working roles and core competencies and proficiencies, be examined. Each element of the IPP Model thus makes a unique contribution to our understanding of professional context. The working role element aids in conceptualizing the actual work activities, the functional roles element aids in better understanding relative value of different work activities and behaviors, while the competency/proficiency element identifies more fully the knowledge, skills, and attitudes required to carry out the functions and perform the working roles. The integrated findings of research suggested by the IPP Model permit a more comprehensive platform for developing professional education programming for any profession or occupational group. The IPP Model also shows how roles, functions, and proficiencies are conceptually related and inseparable in day-to-day practice.

APPLICATIONS OF THE IPP MODEL

Although a recent conceptualization, the IPP Model has already been employed in two research projects reported elsewhere in the literature. One project examined program administrators in continuing higher education (Donaldson, 1993; Donaldson & Kuhne, 1994). The second project examined evangelical Protestant clergy (Kuhne, 1991, 1994). The picture of administrative work provided by Mintzberg (1973) was one of much work at an unrelenting pace, characterized by brevity, variety, and fragmentation. This picture was reflected in the studies of both CHE administrators and evangelical clergy. In each study the IPP Model provided affirmation of the unique and important contributions of each of its components. Linkages and gaps between role content and functional domains and proficiencies added to the depth of understanding of practice realities for each group. Table 1 provides a sample of comparative findings from the two research studies and Mintzberg's (1973) original structured observation research on CEOs.

Table 1
Selected Findings on a Work Activity Characteristics In Three Studies

	Different Study Subjects		
Characteristics	CEOs (Mintzberg)	CHE Admin.	Clergy
% of Time Spent in:			
Sch Mtgs	59	35	46
Unsch Mtgs	10	18	8
Telephone Calls	6	19	6
Desk Work	22	25	23
Tours	3	3	5
Travel	*	*	13
Ave. Hours Worked/Day	8.1	8.7	10.2
Ave. # Activities/Day	22	91	41
Ave. Duration of Act (min)	26	6	15
% Time Spent with Others	78	75	66
% Time Spent with:			
Superiors	7	4	11
Subordinates	48	37	13
Others in Org.	*	34	49
Others Outside Org.	44	33	27
% Contact Initiated by:			
Self	32	62	54
Others	57	31	23
Mutually	1	7	23

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LIFELONG LEARNING AND ADULT EDUCATORS' BELIEFS: IMPLICATIONS FOR THEORY AND PRACTICE

Christine Ladley

ABSTRACT: The literature on lifelong learning was reviewed and 12 statements were identified which make specific the concept of lifelong learning. In this study adult educators were surveyed regarding their beliefs on these 12 statements. Of 300 surveys mailed, 154 (51%) were usable for data analysis. The data indicate that in general adult educators support the concepts which make up lifelong learning but feel they are less able to implement them in their work. This discrepancy between beliefs and implementation is addressed in the discussion.

INTRODUCTION

Lifelong learning is regarded as both a means and a result of adult education. Many adult educators see lifelong learning as the answer to crucial issues that face our society such as unemployment, environmental deterioration, and the energy crisis. Edward J. Blakely (1975) notes that our only resource and our only chance to improve society is to more effectively and efficiently harness our most powerful tool, education, in the service of humanity. Blakely feels we must create a global learning society.

How, and more importantly, with what guidelines, will adult education assist in creating a learning society? Galbraith (1990) points out that adult education, to a great extent, is minimally regulated in terms of what will be taught and what teaching methods will be utilized. Individual facilitators often determine the scope of what will be taught, the methods or strategies of facilitation, and the instructional materials they believe will best assist the learner gain new knowledge, acquire new skills, or change attitudes or behavior. Adult educators often have the freedom, as well as the responsibility, to assist in setting the learners' expectations, determining the purpose and outcomes of the learning activity, and conducting and evaluating the learning experience as they deem appropriate.

There is evidence from a number of disciplines to suggest some positive relationships between an individual's beliefs, values, or attitudes and the decisions that one makes (Galbraith, 1990). With minimal regulation, adult educators make decisions and act according to what they believe to be appropriate. According to Merriam (1984) Rogers sees the facilitation of learning as the aim of education; the development of the learning individual (Merriam, 1984). He felt that the

Chris Ladley is a Master's Candidate in Adult and Community Education at Indiana University of of Pennsylvania.

achievement of this goal does not rest upon the teaching skills of the leaders, their knowledge of the field, or their use of visual aids, but upon the attitudinal qualities which exist in the relationship between the facilitator and the learner.

The significance of attitude in the learning environment is the focus of this research project. If adult education is to accept the responsibility of assisting in the development of a learning society, it is evident that adult educators must believe in the concept of lifelong learning and be able to act upon those beliefs. The purpose of this study was to identify: the degree to which adult education practitioners state a belief in the concept of lifelong learning; the degree to which they believe lifelong learning can be implemented in their work; and the relationships between these two sets of beliefs.

A review of the literature resulted in the identification of twelve statements which define lifelong learning: (1) As a result of participation in adult education, the adult learner should grow socially, emotionally, and spiritually as well as in knowledge and skills. (2) Participation in an adult learning experience should benefit all roles of the adult learner. (3) Becoming a self-directed learner should be a goal of all adult education activities. (4) Adult leaning should be a coordinated educational experience involving a variety of institutions providing adult education. (5) Adult learners should be encouraged to utilize processes other than formal adult education. (6) It is an adult educator's responsibility to assist learners not only to prepare for, but also to accept and adapt to, changes throughout life. (7) Adult educators should strive to enhance peoples' ability to learn as they age. (8) Every learning experience should offer a variety of content, techniques, and learning occasions so that learning is more flexible. (9) Adult education programs should contribute to the growth of society. (10) All adults in our society should have equal opportunities to participate in adult education. (11) Adult learning should be individualized for each participant. (12) The welfare of the adult learner should be placed above the welfare of the program or institution, even if it means compromising institutional policy or goals.

METHODOLOGY

This study sample was randomly selected from the 1993 membership directory for the Pennsylvania Association for Adult Continuing Education (PAACE). Three hundred members were selected and sent a questionnaire. The survey consisted of seven demographic items and twelve statements to measure different aspects of lifelong learning. The respondents were asked to rate each of the twelve statements according to how much they believed the statements to be true, to what extent they could act upon the statements in their work, and the reasons, if any, for the discrepancy between their beliefs and their ability to implement them in their work. Responses were recorded on a Likert scale. Upon the completion of a follow-up survey, a total of 200 responses were received. Forty-six responses were not utilized as they were deemed unusable or because the respondents were not currently working in adult education.

FINDINGS

Demographics

Of the 1254 responses used, 44 (28.6%) of the respondents were men, and 109 (70.7%) were females. One person failed to provide the information. Ages of the respondents ranged from 23 to 72 years, with a mean age of 45.418.

Education of the respondents ranged from high school to doctoral level. One respondent (.6%) had a high school education, 4 respondents had an associate's degree (2.6%), 54 had earned a bachelor's degree (35.1%), 75 had a master's degree (48.7%), and 19 had doctoral degrees (12.3%).

The type of institutions where the respondents work varied. Seven (4.5%) worked in a social service agency, 4 (2.6%) in business and industry, 43 (27.9%) in ABE/GED, 39 (25.3%) in higher education, 4 (2.6%) worked in health care, 7 (4.5%) in government, 31 (20.1%) worked in a community based organization, 1 (.6%) in the military, 12 (7.8%) of the respondents worked in public schools, 2 (1.3%) in a religious organization, 1 (.6%) respondent was unemployed, and 1 (.6%) was retired.

Job titles of the respondents were more varied than the institutions where they worked. Forty-three (27.9%) were teachers, 17 (11.0%) counselors, 63 (40.9%) administrators, 2 (1.3%) librarians, 2 (1.3%) nurses, 1 (.6%) a chemist, 6 (3.9%) held the job title of program assistant, 1 (.6%) editor, 6 (3.9%) training and development, 1 (.6%) pastor, 9 respondents 5.6%) teacher/administrator, 2 (1.3%) professional staff, and 1 (.6%) teacher/counselor.

Years working in adult education ranged from 1 year to a maximum of 40 years. Mean years in adult education was 10.704 with a standard deviation of 8.002.

Commitment To Lifelong Learning

The respondents rated their belief to each of the twelve lifelong learning concepts on a 5 point Likert scale (1 = do not believe and 5 = strongly believe). They were then requested to address the same concept only recording their ability to implement the concept in their current work (1 = never and 5 = always).

All beliefs, except that which states the welfare of the learner should be placed above that of the institution, were rated at a 4.0 or greater. The belief that all adults in our society should have an equal opportunity to participate in adult education was rated highest. The belief that the welfare of the learner should be placed above that of the institution was rated lowest at a 3.208. The average mean of the 12 concepts was 4.256.

Data indicates that adult educators believe they are less successful in implementing lifelong learning in their work. Overall, adult educators are able to act upon their beliefs rarely to frequently. The average mean of the ability of adult educators to implement the 12 concepts in

their work was 3.805.

The gap between personal beliefs and the ability to act upon those beliefs is greatest concerning equal opportunity to participate in adult education with a mean difference of .765. The least amount of discrepancy between beliefs and ability to act upon beliefs was found to be individualized learning. Total mean discrepancy was .451.

Table 1
Mean Responses From Lifelong Learning Survey

Item	N	Mean Belief	N	Mean Implementing	Discrepancy
Total Growth	154	4.487	152	4.046	.441
All Roles	153	4.261	151	3.775	.486
Self-Directed	153	4.320	151	3.927	.393
Coordinated Education	152	4.253	150	3.620	.633
VariedProcesses	151	4.351	149	3.839	.512
Prepare for Change	152	4.039	152	3.724	.315
Enhance Learning	151	4.305	150	4.000	.305
Flexible Learning	153	4.471	151	3.974	.497
SocialGrowth	152	4.553	154	4.066	.487
Equal Opportunity	152	4.711	150	3.946	.765
Individualized Learning	150	4.113	149	3.859	.254
Learner Welfare	144	3.208	139	2.885	.323

DISCUSSION

Adult education is a complex and diverse profession. Diversity can be seen in the various functions of adult education such as instruction, counseling, and administration. Adult education has varied purposes ranging from individual self-improvement to the goal of social improvement. Adult educators are a diverse group with various roles such as facilitator or program developer. As the demographics show, their diversity goes beyond roles and extends to educational background and institutions of employment. Adult learners come to the educational experience with a wide range of needs, goals, and experiences.

The idea of lifelong learning is not new. In the past, adults continued to learn in a variety of situations. However, there was not the growing network available to adult learners that there is today that would enable the accomplishment of a lifelong learning society. As the data show, our educational, economical, governmental, and social institutions are all involved in adult education directly or indirectly. The potential is far reaching and noteworthy. With this potential at hand, what is needed is a unifying philosophy that would enable adult educators to believe in the potential, take advantage of the opportunity, and harness the available resources.

UNESCO notes that adult education should be seen as an integral component of a 'global scheme for lifelong education and learning.' Today we have adult basic education, continuing education, human resource development, nontraditional education, andragogy, etc. Many institutions involved in the education of adults do not have a label for their learning activities such as religious or community based organizations. Greene (1973) stated that we philosophize when we no longer tolerate the splits and fragmentation in our pictures of the world, when we desire some kind of wholeness and integration, some coherence which is our own. Could the philosophy of lifelong learning be the joining force of these fragments of adult education? And it is is, how far have we progressed towards that unity?

A review of the date shows that, in general, there appears to be a general belief in the concept of lifelong learning. The majority of adult educators surveyed believed or strongly believed in the statements presented. However, it must be noted that all survey questions had a range in answers from 'do not believe' to 'strongly believe.' Therefore, caution must be used when stating that adult education has a strong root in the formation of lifelong learning. There continues to be a diversity upon philosophical beliefs within the profession of adult education.

A philosophical base in any field gives participants not only the answer to what to do, but also the answer to why it should be done. A philosophy for adult education would give an understanding to that which facilitates successful educational practices with adults. Through adult educators' actions, this 'successful' practice would enable adult learners to conceptualize and realize the importance and necessity of lifelong learning. Without learners engaging in lifelong learning, there would be little hope of a lifelong learning society.

While there seems to be a growing belief in lifelong learning, the survey also attempted to

determine if adult educators are able to act upon their beliefs in their work. Data indicates that adult educators are not always able to act upon their beliefs. Overall, adult educators are able to implement their beliefs 'rarely' to 'frequently.' Reasons most frequently given for the discrepancy between beliefs and actions were lack of funding and lack of time. It is heartening to note that the reasons most frequently given for discrepancy between beliefs and actions were reasons beyond the control of the adult educator, such as lack of funding and time. However, it is disheartening to realize that for whatever reason the philosophy of lifelong learning is not being projected to the adult learner.

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Refereed Papers

PROGRAM PLANNING MODELS: A PRACTITIONER'S VIEWPOINT

Roger G. Maclean

ABSTRACT: This paper presents a qualitative analysis of what program planners do in relation to program planning models discussed in the adult education literature. The developent of a program is typically conducted within a complex set of personal, organizational, and social relationships of power among people who may have similar, differing, or conflicting sets of interests and priorities regarding the program. The central focus of this paper looks at whether planners are prepared to negotiate these interests and towhomandwhatthey are ultimately responsible for.

INTRODUCTION

Program planners design and facilitate a diversity of programs for participants. These participants demand that most, if not all, of their needs and expectations be met. A review of the adult education program planning literature provides numerous models to refer to for design purposes. These models range from the Classical Viewpoint of Tyler (1949) and Knowles (1980), to the Naturalistic Viewpoint of Houle (1972) and Brookfield (1986), as well as the Critical Viewpoint of Freire (1970) and Griffin (1983).

Planners come from a variety of educational and professional backgrounds. Their knowledge of adult education principles and usage of program planning models varies considerably with their program design experience. Program development difficulties are compounded by the fact that planning theorists and practitioners generally do not agree on the process of planning programs for adults (Burnham, 1988; Brookfield, 1986; Pennington & Green, 1976; Sork & Buskey, 1986). Practitioners contend that these models are problematic because they unevenly and unequally treat the various stages of program planning and require the use of numerous models to guide practice.

Although a variety of models have been advanced, one of the central problems with these ideas is that they are not related to the actual day-to-day experiences of planners. Little, if any, research exists on what program planners actually do. Accordingly, this project utilizes a combination of multiple data sources, both practical and theoretical, to investigate how practitioners develop and design programs.

METHODOLOGY

Educational programs that are planned by adult educators are significant because they affect the way that participants view and react to problems and situations in their world of practice. Consequently, planners must be politically aware and need the expertise and skills necessary to negotiate and direct the process. Political awareness includes various symmetrical and asymmetrical power relationships with those involved in planning programs and the effect they have on the design process.

Program planning is always conducted within a complex set of personal, organizational, and

Roger Maclean is Coordinator, Continuing and Distance Education, College of the Liberal Arts, The Pennsylvania State University.

social relationships of power among people who have similar, differing, or conflicting sets of interests and priorities regarding the program. A key problem for practitioners, that is not addressed in the program planning literature, is how they should prepare to negotiate these interests and what their ultimate responsibility is when constructing a program.

This study draws upon three primary information sources to obtain qualitative information. The first is an extensive review of the program planning models found in the adult education literature.

FINDINGS

Tyler's (1949) *Basic Principles of Curriculum and Instruction*, provides the fundamental structure for most planning models referred to in adult education. He suggests that program design should be guided by four basic questions: (1) What educational purposes should the provider use as guiding principles? (2) What learning experiences need to be developed to meet the objectives? (3) What is the optimal way to organize these learning experiences? and (4) How do we evaluate the effectiveness of these learning experiences? This model is representative of the Classical Viewpoint and forms the prescriptive steps of program planning. That is to say, these steps describe how planners should go about the task of program design.

Knowles' (1980) organic model is also prescriptive, but attempts to directly involve the learner in the process. The model's structure is based on his andragogical philosophy and is humanistic in its approach. The key limitations of models representative of the Classical Viewpoint are the simplistic details provided to complete the task and a lack of alternatives to consider. Also, these models are typically developed for specific contexts with limited use in other environments. They have a tendency to tell planners what to do rather than how to do it.

Walker (1971) suggests a planning approach that is the basis for the Naturalistic Viewpoint of program planning. This viewpoint emphasizes the creative ability of the planner to make situational judgements and justification for them. Models from this viewpoint are descriptive in nature and represent how planning is done in a particular context. The most articulate example of this type of model is Houle's (1972) two-part system of program design. This system builds upon seven assumptions which require situational analysis and then a decision point is based on the category of the program. The second part provides eleven educational planning categories that Houle considers the most common in current practice. He groups them into four sets in terms of their individual focus.

The key to success with this model is the ability of the planner to select which of the eleven categories of design the learning activity belongs in. This will depend on the experiential level of the individual and the training they have received. Based on the information gathered from personal interviews with program planners, experience and training vary considerably. This may limit the use of the model by novice practitioners.

The Critical Viewpoint assumes that education is a political and ideological activity that has direct interplay with social inequalities that occur in society at large. The guiding force behind this perspective is Friere's (1970) work in critical pedagogy. Planning practice from this viewpoint attempts to refocus the decision making process from the individual planner to interests inherent in the institutional structure. Based on discussions with program planners, the overriding force on their decision making process is a budgetary decision. Will the program recover costs and be profitable? This responsibility makes it difficult for the individual planner to give up decision making power when they are ultimately held responsible for the financial success of the program.

These three viewpoints certainly provide important components of program planning, but they all have serious limitations for use by the practitioner. Some of these models, such as Knowles organic model (1980), may be more helpful for the planner who is new to the field because of its simplified step-by-step approach. Others, like Houle's two-part system (1972), would seem to benefit an experienced planner because it is more complex and dependent on the ability of the planner to make creative decisions. The problem is that the literature does not classify the various models based on the skill level required for their use. Instead, they describe an idealized process without addressing the realities of practice.

Another limitation is that none of the models discuss the need for the planner to be able to negotiate various interests of those involved in the process as well as the institutional restraints and personal interests of the planner. As Cervero and Wilson (1994, p. 5) say, "If planners have good intentions but are not politically astute, they are likely to become martyrs or saints, not responsible educators." This would seem to support the practitioner's complaint of the practicality of applying models advanced by theorists.

The five interview participants provide insight into the perspective of the professional planner. Based on a review of the information gathered, four separate data categories emerged for analysis. These categories are aptly labeled: (1) Experience/Training, (2) Program Selection/ Design Process and Influences, (3) Program Planning Training, and (4) Success Indicators/ Program Ownership.

A summary of the first category finds that the planners have a minimum of 6 years of experience with a maximum of 16 years. All but one of the participants have worked in multiple job locations. Three of the participants have completed graduate work at the Master's level, while the other two have baccalaureate degrees. None of the interviewees recall learning about program planning models during their formal education. Instead, they learned about program components such as budgeting, marketing, and brochure design. None of the participants have received any formal job training as program planners. They all have learned through informal networks and by working with experienced colleagues. As one planner said, "Training was informal and haphazard, nothing deliberate."

The second category focuses on how planners select and design programs and what influences that process. Typically, programs are assigned to them by their supervisor or contact is made by a faculty person who they have previously worked with. The primary influence in program selection is the faculty person who has the content idea. Occasionally, some type of needs assessment data or environmental scanning identifies a need or a trend, but this does not occur as often as the literature suggests (Boyle, 1981; Houle, 1972; Knowles, 1980). The overriding influences that affect design of programs are budgetary and financial issues. All of the planners agree that programs are budget driven and this requires considerable negotiation on their part. The other consistent influence is the faculty resource person. Depending on their concept of how the content is arranged and presented determines the flow of the program. The planner must also be aware of the influence of power and political relationships among various faculty and academic departments and negotiate who is willing to work with whom.

The focus of the Program Planning Training category is to determine if planners receive adequate skills training to plan and negotiate the design process. All of the planners stressed a complete lack of indoctrination. One interviewee commented, "You learn by fire." Some of the planners believe that previous work experience is helpful but the biggest characteristic needed is the ability to negotiate any situation they are faced with. There was agreement that a formal mentoring program should be implemented.

The final category looks at Success Indicators/Program Ownership. In all cases there was agreement that the first success indicator is profitability. Is it fiscally successful? Secondary indicators are customer satisfaction, improved quality of life, and an overall positive educational experience. All of the planners agree they are responsible for the program outcome and have administrative ownership.

The institutional document analysis provides data in two categories: Job Responsibilities and Desired Qualifications. Job Responsibilities looks at expectations and duties. The language used in the job descriptions is consistent with the task-oriented approach of the Classical Viewpoint. This includes: coordinate and manage planning, prepare and maintain budgets, promote programs, and direct marketing plans. The Desired qualifications category is less clear. A Bachelor's degree or equivalent knowledge is required but the amount or type of previous work experience is not specifically addressed. Program planning skills are not listed as an expectation. The final section provides a discussion and analysis of the data gathered.

DISCUSSION

There are several factors to consider for analysis. The educational backgrounds and life experiences of those interviewed are quite diverse. This is consistent with the review of job descriptions where a specific degree, such as adult education, and previous program planning experience are not required. This, coupled with the lack of a formal training or mentoring program, seems to indicate the potential for problems. Frustration was shared by one of the planners who said, "That's why our turnover rate is so high, because people think they are dumb. It's not because they are dumb, it's because they have not been properly trained."

The one key influence that planners have to negotiate is the budget. The success of the program is judged by the bottom line return, while the needs of the learner are an after thought which are adjusted to meet the financial parameters. There is a clear lack of fiscal guidance for the practitioner to follow when looking at the various program planning models. In fact, models cited in this paper have two primary areas of focus; developing academic content and evaluation of objectives. Both of these areas are highly dependent on the input of the faculty resource person. Without an applicable theoretical model to follow and a lack of formalized training, program planners have a tendency to experience significant uncertainty. This is consistent with the information gathered in the interviews.

Planners enter this field with a vast array of skills and experiences to build upon. It would seem that success depends upon three areas of knowledge and ability. First, they need the technical ability to plan and construct an educational program. Next, they need to be politically astute and aware of the organizational context within which they work. Finally, they must be ethically aware in order to support a process of responsible planning.

The main limitations of this study are that the interviews were conducted with experienced planners who work within the same institutional parameters. The environmental context here is a model that relies on the planner as a logistics and budget expert and the academic resource person as the content expert. Additional comparative research must be done in other systems and with planners havinglittle or no previous planning experience. This initial research indicates that planners are not adequately prepared to negotiate power or political relationships. Ultimately, the planner is held responsible for the fiscal success of the program. Program planning models found in the literature offer only limited support and guidance in this area. These findings suggest that additional research with practitioners be carried out with the intent of developing a more applicable planning model for professional program planners.

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Refereed Papers

RELIGIOUS IMAGERY AND THE AMERICAN ASSOCIATION FOR ADULT EDUCATION: THE GOSPEL OF THE AAAE

Fred Milacci

ABSTRACT: Using the findings from an analysis of articles appearing in the *Journal of Adult Education*, this paper shows how early adult educators used religious imagery to express their fervor and enthusiasm for the field of adult education. This religious-like sense of mission and purpose among early leaders in the field was grounded in the belief that adult education could bring hope and help to a troubled world and provides a refreshing alternative to the present day push towards professionalization.

INTRODUCTION

This study attempts to examine the impact of religion— particularly mainstream Protestantism— on contemporary adult education in America. Since it is generally agreed that modern adult education in this country began with the formation of the American Association for Adult Education (AAAE) in the 1920's (Stubblefield, 1988) the study will concern itself with how contemporary adult education has been affected by religion by examining the influence of religion in the early years of the AAAE. First, the historical and religious climate that existed during the time in which the AAAE was founded will be considered. Then the study will focus on the writings of adult educators of that era (particularly those found in the official organ of the AAAE, *The Journal of Adult Education)* to see what, if any, influence religion had on the adult education movement in those early days.

THE HISTORICAL AND RELIGIOUS CLIMATE OF THE DAY

The Formation of the AAAE

Adult education has played a significant role in American society almost since the time of its inception. Over time, as the nation in general went through a process of maturation, expansion and development, the field of American adult education also began to mature, expand and develop. So much so, in fact, that by the early 1900's, a national - not federal - system of adult education was in place (Stubblefield, 1988). At that time, adults learned through many sources such as chautauquas, lyceum lectures, correspondence schools, university extension, as well as programs sponsored by voluntary associations. Yet, in spite of all of the adult education activity, there seemed to be little sense of direction and coherence in the movement.

Fred Milacci is a Graduate Student at The Pennsylvania State University.

Though the identity of the person (or persons) primarily responsible for bringing direction and coherence to the field is debated by some, Stubblefield (1988) observes there is almost unanimous agreement that "the most active force in the adult education field [at this time] was not an...institution or scholar but...the Carnegie Corporation of New York City" (p. 22). It was through the activities and financial backing of the Carnegie Corporation that the American Association for Adult Education (AAAE) came into existence in 1926 (Rose, 1989).

The executive board of the Association chose Morse A. Cartwright as its executive director. As executive director, it was Cartwright's responsibility to interpret what the Association meant by the term adult education as well as define what the purpose of the Association would be. He immediately sought to stake out the middle of the road for the AAAE, as indicated in his first annual report to the Association.

> A sincere and compelling desire to proceed conservatively and constructively, even if slowly, has been uppermost in the minds of the staff and committees of the Association. . . . The Association might have endorsed the five-week day; it did not. It might have enlisted a campaign of intergroup religious understanding, [or] devoted its efforts to vocational education, immigrant education workers' education . . . it did none of these. (Ely, 1936)

In his report to the Association the following year, Cartwright reaffirmed this neutral stance.

> It must be remembered that the Association stands at the center of many diverging and at times conflicting views, not only upon educational questions but upon economic, political, religious, and even moral questions as well. If the ultimate ends of adult education are to be reached, the Association representing the movement must be directly in the middle of the road;it must veer neither to the right nor to the left. (Ely 1936)

This claim to neutrality by Cartwright is significant for at least two reasons. First, by claiming to have no, or at best a middle of the road position on controversial issues, in reality the AAAE did espouse a position: to deliberately ignore and exclude from discussion in the field of adult education any and all social, economic, political and religious issues— issues that were pertinent to the times— that might be construed as offensive or controversial. Even more significant for the purposes of this study is the fact that the AAAE never really was neutral when it came to the matter of espousing a particular religious perspective at all. Rather, as it will be shown later, there was a definitive and documentable leaning among some adult educators of the day towards a liberal, modernist, Protestant, religious position. Furthermore, in addition to the obvious absence of almost all other religious points of view in the journal, some authors (Martin, 1929) were actually critical of those who did not share their liberal religious perspective, particularly those that could be classified as "evangelicals" or "fundamentalists."

The Religious Climate During the Early 20th Century

Unquestionably, the latter part of the nineteenth and early part of the twentieth centuries were

times of great transition in the United States. Events such as industrialization, massive immigration, the general acceptance of Darwinian evolution as well as dynamic changes in American education (from a traditional to progressive approach) precipitated some of the most dramatic societal changes ever to occur. Virtually every aspect of American life was impacted by these events— including religion.

The religious climate in America was forever changed by the cultural transformation the nation was undergoing at this time, a transformation that ultimately led to the formation of theological liberalism. As religious historian and educator John Elias (1982) observes,

> The theological counterpart to progressive or pragmatic thought were Liberal Protestantism, Modernism and Reform Judaism. In these theologies human experience, reason, and feeling become the major source of theology. The religious tradition was no longer viewed as a divine and supernatural message. Religious symbols were reinterpreted to correspond to contemporary human experience. (p. 161)

As Elias notes, liberalism was essentially the union of the new scientific pragmatism with old religious doctrine, with doctrine taking on a decidedly subordinate role. In practice, liberalism came to mean experience superseded Scripture, scientific method was preferred over supernaturalism and personal growth and social change became the center of both thought and action.

In spite of Cartwright's claim to religious "middle-of-the-roadism", the Protestant liberal perspective seemed to dominate the few references to religion that were present in the early volumes of the *Journal of Adult Education* (Barnes, 1932; Martin, 1929; Masterman, 1929). In part, this was due to the widespread popularity and acceptance of theological liberalism during that time period. Many religious seminaries wholeheartedly embraced liberalism because it offered a seemingly acceptable compromise between religion and science— particularly Darwinism. These seminaries in turn turned out scores of ministers trained by liberal teachers who then proceeded to popularize these ideas from the pulpit. As evidenced from their writings, many early adult educators sat under the modernist message these pulpits proclaimed.

This liberal Protestant orientation in the journal can also be traced to the presence of two original members of the Carnegie Corporation's adult education advisory board, the board instrumental in the founding of the AAAE. Everett Dean Martin and Eduard Lindeman, both members of that board, had at one point in their careers served as ministers in liberal Protestant churches (Stubblefield, 1988; Long, 1989). Although Martin and Lindeman left their respective pulpit ministries, they seemingly never left their liberal theology.

In fairness it should be noted that liberal Protestant doctrine in no way dominated the content of the early issues of the journal. Rather, the bulk of the religious references in these volumes was by nature more metaphorical than theological and contained more religious imagery for adult education than religious indoctrination through adult education.

AN ANALYSIS OF THE RELIGIOUS CONTENT IN THE AAAE JOURNAL

Perusing through the early articles in the journal one quickly discovers that not only did religion have some influence on the adult education movement, but adult education had an impact of its own on religion. As Cartwright in his 1930-31 report observed

> The sphere of influence of the Association is not alone to be measured within the field of adult education. The spread of the concept of adult learning is today showing its most marked effect in the ranks of the heretofore unconverted. The press, the pulpit, the public schools...have caught the idea that learning is a continuous process. (Ely, 1936)

Cartwright was not alone in this observation. Stockman (1931) wrote an article for the journal entitled "Protestants See A New Light," documenting the upsurge in interest in adult education in Protestant churches. F. Ernest Johnson, writing in the journal in 1934, provided another example of this influence when he stated, "The question whether the church should carry on an adult education program of its own or participate in general community enterprises loses its point, for quite obviously it should do both" (Ely, 1936, p. 147).

What precipitated this flood of interest in adult education among churches? Bernard Meland, who was commissioned at that time by the Association to author a book on the subject of *The Church and Adult Education* (1939) stated, "it is not so much by choice, then, as in response to insistent and imperative demands that the church and synagogue have acquired the modern tempo [for adult education]" (p.8). Knowles (1977) is perhaps a bit more realistic when he states that the most compelling reason for the church's involvement in adult education was that their members began to fulfill their needs in associations other than the church, with the result that the church sensed a threat to its claim on its members. Ultimately, determining why churches were influenced by the adult education movement is not as important as appreciating the benefits they have reaped as a result of this influence.

Reading through the early volumes of the journal, it would appear that the AAAE's stated policy avoiding potentially controversial subjects such as religious ideology was successful. Clearly, the tone and nature of the journal is educational and not religious. But upon closer examination, one would soon discover that there are in fact a number of articles in those volumes written by several different authors which contain either direct or indirect (through the use of imagery) references to religious literature, individuals, institutions or events. Some of the religious content in these articles is critical of orthodox or conservative religion. For example, Everett Martin (1929b), in an article entitled "The Dangers of Democracy," decries what he sees as orthodox religion's hostility towards education. "We live today in a world where many elements of the population are hostile to education. . . . Foremost among them is the Protestant principle of the right of private interpretation" (p. 260).

In another article that same year, Martin (1929a) laments the church's belief in salvation and evangelism as well as its militant and, as he sees it, intolerant stance. According to him,

> the church has always been militant, always been at war. Christianity is a crusading religion. And so the idea of the church at war with the world came to America, and to the evangelistic reform psychology were added an impulse to crusading and an attitude of intolerance. Liberty cannot prevail against such an attitude, for we get from it a sanction for manipulating and regulating our fellowman. (p. 32)

Martin was not the only adult educator to be critical of traditional religion in the *Journal of Adult Education*. Harry Barnes (1936) saw the church as being out of touch, having made "little progress since Tom Paine" (p. 36). He adds that "religion has but a handful of followers; morals are still based on theological formulas for heavenly salvation instead of informed secular guidance for happiness and well-being here and now." Charles Judd (1930) expressed his belief that religion proved to be a hindrance to the advancement of adult education by dictating religious ritual and encouraging routineness among its followers. Cartwright (1930) saw religion as another form of propaganda as well as a hindrance to education, a thought echoed by Masterman (1929). F. Ernest Johnson (Ely, 1936), believed that adult education in the church would most likely be frustrated by the "narrow doctrinal beliefs" (p. 147) of religion. Kenyon Butterfield (1929) reprimanded the rural church in particular for not rising

> to its opportunity for rural adult education. Its education service has been largely in doctrine if not dogma. It would be of inestimable service to its members if it [would do] educational work that gives relevant interpretation to all of life. (p. 392)

One author, Franklin J. Keller, even questioned the competency of some religious professionals when he said that "pastors and missionaries are likely to be dangerous in their enthusiasms; they are often long on advice and short on facts (Ely, 1936)."

Not all of the religious references in the early volumes of the journal were so critical of orthodox religion. Some references were made in a manner that could be characterized as being said almost in passing, indicative of the fact that not only were many of the authors familiar with the Bible and other religious jargon and that it was assumed most of the readers would have a similar familiarity. For example, Alvin Saunders Johnson (1929) makes reference not only to Jesus, but to the Apostle Paul and his visit to Athens as recorded in Acts 17 (p. 51) a reference that would most likely not be familiar to someone who was not well acquainted with Scripture. In similar fashion, Philip Jordan (1930) makes reference to the Pope, Moses, St. Augustine and John Calvin.

Other such instances include that of Leon Richardson (1929) who quotes a passage from the little known Old Testament book of Ecclesiastics, stating that "the wisdom of the learned man cometh by opportunity of leisure." In the same issue of the journal, Alonzo Grace (1929) uses the religious concept of sin metaphorically by speaking of the "sins committed in the name of education" (p. 271). Even famed adult educator Mary Ely (1936), in her book which is a

compilation of AAAE journal articles from 1929 through 1936, quotes the Apostle Paul's words, "Nevertheless, he that standeth stedfast in his heart, doeth well" (p. 449), a passage taken from the epistle to the Corinthians.

Perhaps most intriguing are those religious references in the journal that were metaphorically applied to the field of adult education. For example, the very first article in the first issue was written by Lawrence P. Jacks (1929) and titled "Breadwinning and Soulsaving." The religious imagery conveyed by the use of word "soulsaving" in the title alone speaks volumes, and this type of imagery is carried consistently throughout the entire article, as illustrated by the following quote:

> the final objective of the New Education is the gradual transformation of the industry of the world into the university of the world; in other words, the gradual bringing about of a state of things in which 'breadwinning' and 'soulsaving' . . . become a single and continuous operation. (p. 10)

Others joined Jacks in using such metaphors to express the belief that the adult education movement might possibly bring about the salvation of mankind from all of the societal and economic ills that existed during that time. Nathaniel Peffer (1930), for example, in an article entitled "We May Not Yet Be Saved," emphatically proclaimed that "if our fears were unnecessary, our hopes were not. With all due discount for belief in quick salvation by causes, our faith that this one [adult education] has intrinsic worth can remain unshaken" (p. 28). Another author, Anne Jackson (1931) believed that "adult education must move fast if it is to accomplish our salvation" (p. 442). Still other examples include Frederick Keppel's (1932) usage of definitively religious terms such as "evangelical spirit" and "Messianic" (p. 287) to describe the positive role educational service agencies can play in society and culture, Lucy Wilcox Adams' (Ely, 1936) reference to the potential "Messianic role" of education, and Johnson's (1929) reference to Jesus who "did not summon up eager-eyed youths to receive the discipline of a new ethics, but bearded men, heads of households" (p. 49).

These same kinds of metaphors are used by John Finley (1932) who likens education to a "flame of God" and a "divine aura" (p. 127). Other religious imagery is seen in Robert Hill's (1929) reference to the "missionary zeal [of adult education] which may prompt them in their efforts" (p. 419), Dorothy Canfield Fisher's (Ely, 1936) usage of the terms "Devil," "the light" and the phrase "pulpits above a submissive crowd" (p. 15), and in the titles of two articles which appeared in the second issue of the journal (1929), "A Parable in Adult Education" and "Light in Dark Places." When viewed collectively, these references testify to the fact that religion was instrumental in articulating the fervent and enthusiastic spirit with which the early adult educators approached their field.

CONCLUSION

Considering the economic and political woes plaguing society during this period in history, and

in light of all that the advances in science and education had promised to offer, it is not surprising that many early adult educators believed that their field offered hope to a troubled world. Furthermore, due to the obvious influence religion had on many of these same educators, it is also not surprising that many of them chose to trumpet that hope through the usage of religious metaphors.

This study revealed how many of the early leaders in the contemporary adult education movement applied religious metaphors to the field of adult education This practice was indicative of the religious-like fervor these early leaders had for the movement and hints at their belief that the "gospel" of adult education could bring hope and help to a world in great need. In a day in which professionalization has been touted as the desirable approach to the field of adult education, this sense of mission and purpose exhibited by these early leaders— who were no less professional— is not only refreshing, it is (or at least, it ought to be) slightly convicting.

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1994 Adult & Continuing Education Research Conference

Refereed Papers

A CASE STUDY OF ETHICAL DILEMMAS IN HIGHER EDUCATION

Melissa Ososki

ABSTRACT: This paper presents a case study in which a professor is faced with ethical dilemmas because she is teaching both adult and traditional students. Definitions of ethical problems and an overview of formal ethics are discussed before the case is analyzed against the backdrop of three ethical theories: deontology, utilitarianism, and feminist ethics. The purpose of analyzing this situation against a philosophical backdrop is to demonstrate how sound decisions can be made in a logical, consistent way.

INTRODUCTION

When people are asked for an example of an ethical dilemma, they probably would not have any trouble calling to mind situations regarding abortion. The reason for this mass awareness of this particular ethical problem is the subject-matter: abortion deals with the sanctity of human life. Ethical dilemmas, such as abortion, have traditionally been classified by the magnitude of their consequences.

If the same people were asked to give an example of an ethical dilemma in higher education, they would possibly respond that the teacher-student personal relationship is an area that mandates ethical behavior. However, there are ethical issues in higher education that the field, for the most part, has neglected to analyze (Lawler & Fielder, 1991) because both practitioners and students may not view the issues as ethical ones. In order for the field of education to begin to deal with some of its ethical issues, educators need to start viewing some of their everyday decisions as ethical ones. Guidance in answering ethical questions comes from three major schools of ethical thought: deontology, utilitarianism and feminist ethics.

Deontology is an ethical theory based on Kant's assertion that "morality concerns our duties, what we ought to do, as opposed to what we want or are inclined to do" (Lombardi, 1988, p. 9). Rational thinking, or reason, is the force that should drive people to act morally. Kant's system of ethics emphasizes the need to respect each human being as an end in themselves. Kant's guide for ethical decision making is to "act only on that maxim through which you can at the same time will that it should become a universal law" (Lombardi, 1988, p. 11).

In contrast to deontological theories, utilitarians are concerned with the consequences of actions.

Melissa Ososki is a Graduate Student at Widener University.

They emphasize "the satisfaction of needs and wants humans have as living, physical beings" (Lombardi, 1988, p. 7). Utilitarians believe that moral actions are those which maximize pleasure and minimize pain. Utilitarian theories hold that "the rightness and wrongness of actions and practices are determined solely by the consequences produced for the general well-being of all parties affected by the actions or practices" (Beauchamp, 1982, p. 111).

While deontology and utilitarianism deal with autonomy and pleasure, feminist ethics focus on needs and feelings. Feminist ethics "emphasizes needs over rights and love over duty" (Noddings, 1993, p. 380). Feminist ethics, or the ethics of care, is centered on the experience of women rather than on the traditional, logical approach to ethics from the masculine point of view (Noddings, 1984).

In order to illustrate how ethical principles and logical reasoning can help an educator make sound decisions, a hypothetical case study is presented next. This case study provides an opportunity to review and interpret ethical theories.

CASE STUDY

Dr. Susan Brown, a sociology professor, has been teaching at Westerville College for five years. This semester, Dr. Brown is scheduled to teach three sections of Introduction to Sociology 101. However, a month before the start of the fall semester, Dr. Brown is asked to add a night section of the same course to her schedule. Dr. Brown simply adopts the same syllabus and class format for her night class that she is using for her traditional students.

Dr. Brown has structured the semester to be a series of lectures with three hourly exams and a cumulative final. Dr. Brown delivers the first four weeks of lectures and then gives her first hourly exam; she is surprised by the results. The scores for her day classes have a standard distribution; however, the night class' results are skewed to the lower end of the continuum. When Dr. Brown passes the exams back to her night class, she senses a degree of frustration among her students, so she decides to ask her night class for feedback about the course. During the next class, Dr. Brown distributes a questionnaire that asks her students for their opinions and suggestions for improving the course. The students respond to the questionnaires with several common responses.

The students tell Dr. Brown that they would like more class discussion and different testing formats. Dr. Brown evaluates her students' requests by tallying common opinions and suggestions. She also decides to consult a colleague in the education department who is an expert in the field of adult education. Dr. Brown decides to reserve the last hour of her three-hour night class for group discussion. She also changes the final exam to a group project, but she does not make any of these changes to her day classes' syllabi.

The only other feedback that Dr. Brown receives is the end-of-semester course evaluations. The comments on the evaluations surprise her. Some of the students in Dr. Brown's day classes felt

cheated because they were not offered the opportunity to give their professor feedback during the semester, and consequently, they were not able to choose between a final examination or a group project. Some of the students in the night class felt that when Dr. Brown allowed for class discussion, she sacrificed course content; these students also believed that they may not be as adequately prepared for future coursework as their daytime counterparts.

Dr. Brown is not happy with her evaluations and feels that she has let her students down. She wants to reflect on the evaluations, consider how she could have conducted the semester differently, and implement any changes that she needs to make in her future teaching. Dr. Brown believes that she has not adequately fulfilled her obligations to her students. Dr. Brown's concern about her teaching and her obligations to her students is a facet of feminist ethical theory.

There were several issues that Dr. Brown's personal evaluations yielded. An analysis of each issue provides an example of how ethical theory can aid her in making good decisions. The first problem that Dr. Brown defines is that the day students felt cheated because they were not given the same opportunity to give her feedback during the semester, and consequently, they were not given the choice between a group project or a final exam. By allowing the night class to participate in planning the remainder of the semester, Dr. Brown was following one of the recommendations of andragogy: to involve the learners in determining the shape of the course. However, the night class was not solely comprised of adult learners, so some traditional students had input as to what happened for the rest of the semester. There is nothing inherently wrong with allowing traditional students to participate in planning a course, but, in this situation, the opinions of one set of students were valued more than another.

Regarding this issue, if Dr. Brown assesses her obligations from a deontological perspective she should choose the course of action that would allow her to treat students as ends in themselves and not nearly as a means of doing her job. From a deontological perspective, Dr. Brown could decide what she ought to do by asking herself if she could will that in every situation people in authority should value some people's opinion over another. Dr. Brown decides that she would not want this maxim to become a universal law, and she concludes that in future semesters she will give all of her students equal voice in classroom decisions. One way that she will start to implement this strategy is to ask the students in all of her classes for their expectations about the course on the first day of class.

Another question that Dr. Brown asks herself is that if she makes changes to one section's syllabus, does she need to make parallel changes in her other sections? For example, since Dr. Brown allowed for class discussion in one class, did she have the same obligation to allow for class discussion in her other classes? If Dr. Brown analyzed this problem from a utilitarian perspective, she would need to calculate the amount of happiness it produced for each individual and contrast the amount of pleasure to the amount of unhappiness. Whatever action produces the most positive and the least negative consequences would be the moral action.

Therefore, in the future, if Dr. Brown asks for feedback in all four classes and the majority of

students in three out of four classes ask for group discussions, while the majority of students in the fourth class prefer to keep a lecture format, Dr. Brown would be justified in allowing for discussion in the three classes that it would produce the greatest amount of happiness. And she should keep the lecture format for the fourth class because that format would maximize the benefits to the greatest number of students.

This same sort of utilitarian logic can be used to solve Dr. Brown's dilemma about offering a group project or final exam. If the majority of students in a particular class would like to take a final exam, then Dr. Brown should respect their wishes. Conversely, if the majority of students express a desire to do a group project, Dr. Brown has a special obligation to change the course requirements.

Another question that Dr. Brown faces is whether or not she should use different teaching techniques for different classes. From all three perspectives it appears that the use of different techniques for different classes would be morally acceptable. If Dr. Brown is able to assess her classes' needs, either formally with a needs assessment or informally with verbal feedback, she could adapt her teaching to suit the needs of the individual learners. She would be respecting each student as an individual with rights to a good education (deontology), and she would be trying to achieve the maximum good for the greatest number of students in order to see them all succeed (utilitarianism). By being flexible and adaptable, Dr. Brown would be showing care and concern for her students and their success (feminist ethics).

The next issue that Dr. Brown's students were concerned about was that they felt that course content was sacrificed when class discussion was permitted. Some of the students felt that they were not adequately prepared for their more advanced coursework. This student concern leads Dr. Brown to a serious ethical question: should the need to cover a certain prescribed material have superseded the learners' immediate needs in order to prepare them for future coursework? Because the answer to this question is a personal value judgment, there are no fool-proof responses. In order to maximize the greatest good to the greatest number of students, Dr. Brown would have to make a value judgment about whether her learners' immediate expressed needs were more important than their future needs and vice versa.

From the feminist point of view, if Dr. Brown was concerned with her students' needs, she would still have to make a value judgment; however, one possible solution to this problem would be for Dr. Brown to find a way to incorporate class discussion without sacrificing content. However, if this were not possible, Dr. Brown would have to make a value judgment about her students' needs and react according to that judgment. Dr. Brown's personal philosophy of education may aid her in making those value judgments.

Dr. Brown has many new ideas to reflect upon before teaching the next semester. The issues that the students raised on the course evaluations could simply have been glossed over by Dr. Brown, but, since she is concerned about her teaching and her students, Dr. Brown chose to analyze the evaluations from an ethical perspective. Adding the ethical dimension to her analysis gave Dr.

Brown a framework in which to decide which issues were important and for what reasons.

Both good and bad decisions impact on students' lives. When teachers, such as Dr. Brown, view the decisions that they have to make as ethical questions, they are creating a climate of respect both for their students and their profession. If educators examine and analyze their motives and reasoning when forced to make choices, they will be guided toward consistent and fair judgment.

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SYMPOSIUM

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PROTECTION OF HUMAN SUBJECTS: POSSIBILITIES AND PROBLEMS IN ADULT EDUCATION RESEARCH

INTRODUCTION

The protection of human subjects in modern research can be traced to The National Research Act of 1974 (Public Law 930348) which created the National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research (Brown, 1990). This law and commission gave rise to two documents: The Belmont Report (The National Commission for the protection of Human Subjects of Biomedical and Behavioral research, 1979), which outlined ethical standards in research and the Department of Health and Human Services Code of Federal Regulations which created the Institutional Review Board (IRB) system. These remarkable changes have occurred in the past fifteen years and have transformed the process of conducting research.

As of this time there has been little attention paid in adult education to the important topic of ethics in research. The purpose of this symposium is to raise some questions and initiate discussion on the protection of human subjects in particular and ethics in general in adult education research. The three articles in this symposium each address different perspectives on the protection of human subjects. Quigley reviews the mandate for protection of human subjects adult education research. Dean reviews the literature on research in adult education and provides a rationale for initiating discussion in the field. Lawler provides a case study on ethics in adult education research and then explores the issues in that case study as they relate to the lack of a code of ethics in the field.

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PROTECTION OF HUMAN SUBJECTS: REASONS AND REALITIES

B. Allan Quigley

INTRODUCTION

Ask most professors and students in the U.S. research universities and they will typically say that the institutional process of human subjects protection is a "necessary evil." A nuisance at worst, a quasi-learning experience for students at best; above all, human subjects protection is only a way for their university to protect itself against law suits. The application of human subject protection regulations is often a source of confusion, the controls which are wielded by the Offices of Regulatory Compliance, as designated at Penn State, are often a real source of "slow down" and frustration for many thesis and dissertation-bound students. Since the typical response of this entire topic is usually negative, it has fallen to me to try to explain why the protection of human subjects is necessary, how it typically works, and why the alternatives to this process have the potential for being much more "evil" than the process we are often so quick to criticize.

THE LEGAL REALITIES

In fact, most U.S. research universities are guided by federal law on the issue of research and the involvement of human subjects in their research. The *Public Health Act* (1985, Section 491) states:

> The Secretary shall by regulation require that each entity which applies for a grant, contract, or cooperative agreement under this Act for any project or program which involves the conduct of biomedical or behavioral research involving human subjects submit in or with its application . . . assurances satisfactory to the Secretary that it has established . . . a board (to be known as the 'Institutional Review Board') to review biomedical and behavioral research involving human subjects of such research. (As Amended by the *Health Research Extension Act of 1985).*

This means that, under law, any federal agency which conducts or receives federal support to conduct research must establish human subjects protection procedures. "Research" is defined under the *Code of Federal Regulations* as "a systematic investigation, including research development, testing and evaluation, designed to develop or contribute to generalizable knowledge" (*Title 46, Part 46,* p. 5). For education students and faculty, this includes the administering of educational tests, the observation of teaching methods, distribution of surveys, interviews, or the systematic "observation of public behavior" (*Protection of Human Subjects,* 1991, p. 5).

Allan Quigley is Associate Professor and Regional Director of Adult Education, The Pennsylvania State University.

HOW DOES IT WORK?

Universities involved in federally supported research must establish an Institutional Review Board (IRB) consisting of "at least five members . . . to promote and complete [sic] adequate review of research activities commonly conducted by the institution" (*Protection of Human Subjects*, 1991, p. 7). On e of the main tasks of the IRB is to ensure that informed consent is given by the research subjects before they are involved. At Penn State, this means of approval of the research project by the IRB *before* a student or faculty member can proceed. Briefly, if satisfied that the subjects will not be put at risk by the project (see Appendix), the IRB will normally require the researcher to obtain a signature from every subject saying he/she agrees to be involved and fully understands the project. The IRB has the authority to "suspend or terminate approval of research that is not being conducted in accordance to the IRB's requirements or that has been associated with unexpected serious harm to subjects" (*Protection of Human Subjects*, 1991, p. 9).

THE ETHICAL OBLIGATION OF RESEARCHERS

Under Penn State's policies (T*he Use of Human Subjects in Research* (April 16, 1992), protecting people who agree to be "researched"is to encourage "recognition of the basic ethical principles for the use of human subjects: respect for persons, beneficence, and justice" (p. 1). In the final analysis, unlike teaching or service activity, there is an inherent imbalance to the research process. Research means an intrusion into people's lives; one group's activities will become the focus of another's attention. Irrespective of the purpose of benefits we say will be derived, as defined above, research involves "using people." Whether it is quantitative or qualitative, for the improvement of subjects' lives or the improvement of ours, the contribution made to knowledge by those "observed" is more than the contribution made by the researcher. While often considered a "nuisance" by faculty and students alike, there is a clear ethical obligation to those we research. Perhaps it is we who are the "nuisance" as see by those researched.

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PROTECTION OF HUMAN SUBJECTS IN ADULT EDUCATION RESEARCH: THE NEED FOR DISCUSSION

Gary J. Dean

Two points can be made regarding adult education and the protection of human subjects: 1) there has been little attention paid to ethics and the protection of human subjects in the literature on adult education research, and 2) there is a need for discussion of ethics and the protection of human subjects in adult education research because of special conditions which exist in the field.

A REVIEW OF THE LITERATURE

A review of the literature on research in adult education yields a disturbing revelation—there is almost no mention of the protection of human subjects and the larger ethical issues of research. The following canons of adult education research were consulted in a search for mention of these topics: *An Overview of Adult Education Research* (Brunnner, Wilder, Kirchner, & Newberry, 1959), *Adult Education: Outlines of an Emerging Field of University Study* (Jensen, Liveright, & Hallenbeck, 1964), the *Handbook of Adult Education in the United States* (Knowles, 1960), *Changing Approaches to Studying Adult Education* (Long, Hiemstra, & Associates, 1980), *A Guide to Research for Educators and Trainers of Adults* (Merriam & Simpson, 1984), the *Handbook of Adult and Continuing Education* (Merriam & Cunningham, 1989), and *Adult Education: Evolution and Achievements in a Developing Field of Study* (Peters, Jarvis, & Associates, 1991). The exception is Merriam and Simpson's book in which a discussion of ethics and the protection of human subjects is accorded a cursory two pages.

Since there have been extensive discussions of ethics and the protection of human subjects in other disciplines, the questions arises as to why this has not been so in adult education. Three possibilities arise to answer this question: 1) ethics and the protection of human subjects have not been considered important topics for discussion in adult education; 2) as an emerging field, adult educators have been too busy dealing with content and the basics to pay attention to ethics and the protection of human subjects; and 3) the proper conduct of research has been taken for granted by adult education researchers.

Adult education as a field and adult educators in particular have prided themselves on being open and egalitarian. Often cited is the reciprocal nature of the relationship between adult educators and adult learners in which both are enriched by the transaction. Also noteworthy is the inclusionary spirit of adult education, which, if not always carried out in practice, has pervaded the literature and culture of adult education. These factors would argue against the first two reasons cited above; the third reason may be closer to reality.

Gary Dean is Associate Professor and Department Chairperson; Counseling, Adult Education, and Student Affairs; Indiana University of Pennsylvania.

Are ethics and the protection of human subjects taken for granted in adult education research? If so, several reasons may account for this attitude: 1) the professorate is housed in institutions of higher education where there are active Institutional Review Boards (IRB's); 2) adult educators are taking their lead from the American Psychological Association which has a well developed set of guidelines for ethics in research; and 3) it is assumed that because of the inclusionary spirit of adult education, that adult educators behave ethically in the conduct of research.

THE NEED FOR DISCUSSION

The need for discussion of ethics and the protection of human subjects in adult education research is based on special circumstances in the field of adult education:

1. Adult education occurs in many settings (including the military and corrections) and with many different populations (including the illiterate) which gives rise to special considerations for ethics and the protection of human subjects.

2. Adult educators have extolled the uses of action research, that is, research conducted by and for agencies. This type of research, often conducted by individuals with little or no formal training in research, has potential for abuse of privilege and the rights of individuals.

3. Adult educators have embraced many alternative forms of research such as participant observation and other qualitative methods which create special considerations for the ethics and the protections of human subjects.

4. Ethical conduct in research is often tied to a larger code of ethics in different fields. The lack of a formal code of ethics in adult education may be tied to the lack of specific discussion of the protection of human subjects in adult education research.

These points raise critical issues for adult educators engaged in research and illustrate that there are special considerations for the protection of human subjects in adult education research. Are the rights of inmates, military personnel, and the illiterate always fully protected? Are adult educators always fully trained to undertake research including training in ethical principles of research? Do adult educators training other adult educators to conduct research include adequate training on ethical principles? Is the lack of a formal code of ethics in adult correlated with the lack of discussion in the field of ethics in research? These questions and others indicate that there is a great need to initiate discussion of ethics and the protection of human subjects in adult education research.

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ETHICS IN RESEARCH AND A CODE OF ETHICS FOR ADULT EDUCATION: A CASE STUDY

Patricia Lawler

Consider this case study based on an actual experience (Lawler & Fielder, 1993) and its implications for adult educators.

> During the semester an evening accounting major made an appointment with Dr. Drew, the Dean of Continuing Education at an urban university. Ms. Cook was concerned regarding the video taping which had occurred in her Human Resource Management class last year. The professor in question, Dr. Bolton, had taped many of the class's management exercises, and while informing the students of the taping, he did not provide much in the way of how it would be used. Although many adult students in the class were interested and questioned the professor, it became clear that he was not open to these questions and that cooperation with the taping may influence their grades. Mr. Cook, while recently attending a human resource conference, came across this professor and his video tapes. Dr. Bolton was making a presentation based on the research completed during this class, showed clips during the presentation in which Ms. Cook appeared, and was offering them for sale.
>
> Dr. Drew, realizing that the professor in questions was full-time faculty who taught regularly for the continuing education division, and one who was an active researcher, wondered why it did not occur to him that he needed to inform his class of the use of this tapes. She was also concerned about what she should do in response to Ms. Cook's concern.

Did Dr. Bolton do anything wrong? Ms. Cook felt uncomfortable, but was the professor's practice unethical? Does this behavior require a reprimand or some other response from the dean? To answer these questions we need to appeal to some set of professional standards that should govern an educator's behavior in a research situation involving students or other human subjects. This is the role of a code of ethics. Without a set of guidelines all participants are in difficult positions. They may have their ethical intuition, but they lack the wisdom of their profession.

For adult education at the present time there is no national code of ethics to guide practitioners and researchers in their work or in meeting the challenge of dilemmas such as Dr. Drew's. But this is not enough. What is needed are guidelines that transcend the views of individuals and reflect the perception of the profession.

Patricia Lawler is Assistant Professor at Widener University.

What exactly is a code of ethics? and if we had one, what would test our assumptions and give us, and Dr. Drew, leverage to condemn inappropriate (unethical) and perhaps illegal behavior. These guidelines would also be basis for educating our colleagues. Not developing a code of ethics can be costly, jeopardizing our profession (Sork & Welock, 1992). If our research and work with participants are subject to critique because of our dereliction of good will or perhaps ignorance, how then can it be valued in the profession? If the field of adult education is going to continue to provide knowledge based on sound research with implications for practical applications, it must be grounded not only in criteria of good practice, but in an ethical standard equal to other professions.

Sork & Welock (1992) cite several benefits of developing a code of ethics. Their argument is strong for a code for the profession of adult education. These benefits, while applied to the practitioner, can also be adapted to the work of the adult education researcher. Providing "a tool that practitioners can use to guide them away from ethically hazardous practices ... inconsistent with one of the values reflected in the code ..." (p. 120) is seen as the first benefit. Direction in policy-making and protection from unethical practice are also included as benefits. As we prepare students and future researchers in the profession, we can use the code to illustrate our shared values. A code of ethics has the role of professional socialization, that is, the transference of the social values of the profession. In the training of both our practitioners and researchers we need to articulate our values in adult education and provide this information to both new and veteran adult educators. Developing and utilizing a code of ethics in our research can "raise the visibility of the moral dimension" (Sork & Welock, 1992, p. 120) of our work by contributing to the growing body of knowledge in our profession.

Ms. Cook and her fellow classmates are human subjects. Professor Bolton was doing research. Dr. Drew is an adult educator who is interested in increasing the knowledge base regarding adult learners and has an obligation to her adult learners to protect their privacy and well being. A code of ethics would help all of these individuals answer the questions raised by Dr. Bolton's research practices.

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